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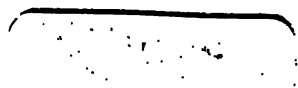
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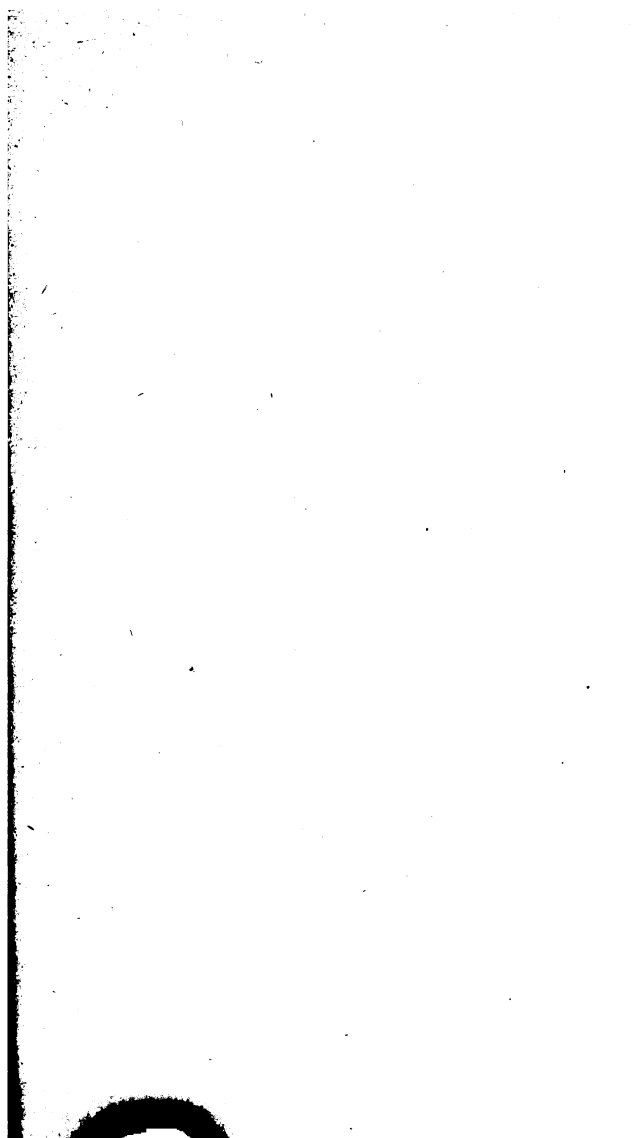
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PNEUMATOLOGIA;

OR, A

DISCOURSE

CONCERNING THE

HOLY SPIRIT:

Wherein an Account is given of his

NAME, NATURE, PERSONALITY, DISPENSATION,
OPERATIONS, AND EFFECTS:

HIS WHOLE WORK

IN THE OLD AND NEW CREATION IS EXPLAINED;

AND

The Doctrine concerning it Vindicated.

—*—
BY JOHN OWEN, D. D.

Sometime Vice-Chancellor of the University of Oxford.

—*—
ABRIDGED BY GEORGE BURDER.

—*—
THE FIRST AMERICAN, FROM THE SECOND LONDON EDITION,

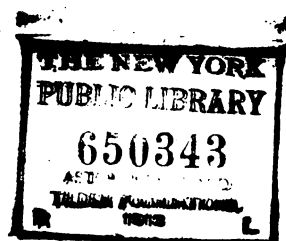
WITH ADDITIONS AND IMPROVEMENTS.

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1810.

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ADVERTISEMENT.

AMONG the numerous and valuable works of Dr. Owen, his 'Discourse on the Holy Spirit' claims a principal place: it has been thought by some, 'An **EPITOME**, if not the **Master-Piece**, of his Writings.' The subject is certainly of the greatest importance; and it is managed with that depth of judgment, solidity of argument, and fervour of piety which characterize his Theological Performances: but notwithstanding the intrinsic excellence of the work, it is undoubtedly too large, too learned, and too expensive for the generality of serious readers. It is, therefore, rather extraordinary that no Abridgment of it has yet appeared. The Doctrine of the Scriptures concerning the Holy Spirit and his gracious operations in the Church, is so intimately connected with every branch of Gospel Truth, and every part of Christian Experience, that a good discourse upon it must be useful at any time; but if we consider how much the divine influences on the human mind are now slighted by some, and ridiculed by others, the re-publication of this admirable Treatise will appear peculiarly seasonable.

Dr. Owen, like many of his contemporaries, was a voluminous writer. Prolixity was the fashion of the age. Indeed, his profound learning, penetration, and experience, enabled him to exhaust every subject that he undertook; and it may be observed, that when Divines of that day were excluded from their Pulpits by persecution, and devoted their talents to the Press, the people read with avidity in the Closet, what they were not permitted to hear in the Church. This may

account for the number and bulk of Religious Publications in the last century : but the taste of the present day is not for ponderous folios. Modern Professors of the Gospel, having very frequent opportunities of hearing it in public, spend, perhaps, too little of their time in retirement : and those who do read, wish to have ' much in a little.'

The utility of Abridgments, when properly executed, is sufficiently obvious ; and some of the most useful books in every science are of this description. The late Rev. Mr. Hervey much wished that the writings of our venerable ancestors were reduced to a smaller compass. In a Letter to a Friend he thus expresses himself : ' I wish some judicious hand would give us the quintessence of Dr. Owen's Works, each in a size portable both for the pocket and the memory : I really think it would be one of the most substantial acts of service which a Scholar and a Divine could perform for the present age.'

The great disparity between a folio and a duodecimo volume, may probably induce some persons to think, that only a small proportion of the original is retained. . . This objection would scarcely have been made to an octavo ; and the Editor assures the reader, that much more matter is contained in this Abridgment than is generally found in a volume of that size. The Original is printed with a large type, in a small page ; the Abridgment, with a small letter in a full page. The Author's large and numerous Quotations from the Greek and Latin Fathers are omitted ; many extended digressions are passed over ; the sense of many a long and perplexed sentence is carefully preserved in fewer words ; and the repetition of the same sentiment, which sometimes occurred in one long paragraph, is studiously avoided. By these means, the substance of this excellent but prolix book is reduced to a moderate size ; but such was the Edi-

for's veneration for the memory of Dr. Owen, as well as his regard to fidelity, that no liberty whatever has been taken with the sense of the Author, nor the least wilful misrepresentation made of his views in a single instance. The method also of the original work remains unaltered.

To render this Abridgment more complete, the Editor has made some valuable *Extracts* from other Treatises, composed by Dr. Owen, on those parts of the Work of the Spirit which were not comprized in the folio volume. It seems to be but little known that, copious and excellent as that volume is, it contained but a part of the author's original Plan; for, in his Preface, he thus expresses himself:—‘These things, with several others of the like nature, falling unavoidably under consideration, have drawn out these Discourses unto a length far beyond my first design; which is also the reason that I have forborne to add to them those other parts of *The Work of the Spirit in Prayer,—in Illumination, with respect to the right understanding the Mind of God in the Scriptures,—in the Communication of Spiritual Gifts to the Church,—and in the Consolation of Believers*; which must now wait for another opportunity.’

The Editor begs leave to observe, That Dr. Owen afterwards composed a Treatise on each of these important subjects: two of which were published by himself; and two others were published after his death, by the Rev. Nathaniel Mather.

From these four able Discourses, copious Extracts are made in the APPENDIX;* and the Editor conceives that the Reader will not only judge that they are neces-

* Those on Illumination and Spiritual Gifts are now printed and added to this third edition.

sary to complete a Discourse on the Work of the Spirit, but that they form some of the most valuable parts of

With what judgment and propriety the Editor has performed the difficult task, and whether he has omitted or altered too much or too little, must be left to the decision of the Public. Many imperfections will probably be discerned by a critical eye. However, he has the satisfaction of reflecting, that he has sincerely endeavoured to form a useful work ; and that he has put in the hands of many hundreds of serious persons the possession of a most valuable book, hitherto confined, in great measure, to the studies of the learned ; and which he humbly hopes will be instrumental of much spiritual information, edification, and comfort to the people of God.

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A

DISCOURSE

CONCERNING

THE HOLY SPIRIT.

BOOK I.

GENERAL PRINCIPLES CONCERNING THE HOLY SPIRIT
AND HIS WORK.

CHAPTER I

Introductory Discourse.

THE apostle Paul, in his first epistle to the Corinthians, chapter the 12th, directs their exercise of SPIRITUAL GIFTS; of which they had received an abundant measure, and concerning which they had consulted him. For the Lord 'having much people in the city of Corinth,' whom he intended to call, encouraged the apostle to go and preach there,—gave great success to the word,—and furnished the first converts with such eminent and extraordinary gifts, as might be happily instrumental in the conversion of others. In the exercise of these gifts, several persons had conducted themselves improperly, and had abused them to the purposes of emulation and ambition. On the information of some, who, loving truth, peace, and order, were troubled on this account; and, in answer to a letter of the whole church, concerning these and other occurrences, he gives them his advice for the rectifying such abuses; and to prepare their minds for instruction, by exciting humility and gratitude, he reminds them of their condition before they were converted to Christ. 'You know that you were Gentiles, carried away with dumb

idols, even as you were led,—hurried with violent impressions from the Devil into the service of idols. This he mentions, not to reproach them, but to let them know what frame of mind might be expected in persons who had received such an alteration in their condition.—This alteration he further describes by the author and effects of it: ‘Wherefore, I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.’ The great dispute of the day was about Jesus. Unbelievers blasphemed, and said, ‘Jesus was anathema.’ They looked on him as a detestable person. Hence, on the mention of him, they used to say, ‘Jesus anathema!’—he is, or let him be, accursed, detested! And this was once the condition of the Corinthians themselves. On the other hand, believers called Jesus LORD. They owned him to be *ЖЕHOVAH*, ‘over all God blessed for ever;’ and they professed him to be their Lord,—the Lord of their souls and consciences; as Thomas did in his great confession: ‘My Lord, and my God.’ Now, this great change in the Corinthians was effected by the Holy Ghost; for ‘no man can say that Jesus is the Lord,’ but by him. This expression includes both our *faith* in him, and our *profession* of that faith; which two, when sincere, always accompany each other: for as saying that Jesus was *anathema*, comprised an open disclaimure of him,—so the calling him *Lord* expresses the profession of our faith in him, and subjection to him; and that these are the works of the Holy Ghost, which none of themselves are sufficient for, shall hereafter be fully declared.

Having thus stated the original and foundation of the church, he further informs them that the same Spirit is also the author of those gifts by which it was to be built up and enlarged. ‘Now there are diversities of gifts, but the same Spirit;’ and to denote the unity of their author, notwithstanding the diversity of the gifts, he calls him ‘the same Spirit,—the same Lord,—the same God.’ As he is called the *Spirit*, to denote which of the divine persons is intended, so he is called *Lord* and *God*, to signify his sovereign authority in all his operations, and to produce in our hearts a due reverence towards him. Ver. 4—7.

With respect to their General Nature, the apostle distributes them into ‘gifts, administrations, and operations;’

and then declares the design of the Spirit in their communication to the church: 'but the manifestation,' or revelation, 'of the Spirit, is given to every man to profit withal;' that is, the gifts whereby he manifests his care of the church; and his own presence, power, and effectual operations are granted to some, that they may be used for the edification of others. These gifts are further distinguished by nine different names:—Wisdom, Knowledge, Faith, Healing, Working of Miracles, Prophecy, Discerning of Spirits, Tongues, and Interpretation of Tongues. Ver. 8—10.—But now if there be such diversity of gifts, how can differences and divisions be prevented among those on whom they are bestowed? It is true, that such differences may happen; and did actually exist in the Corinthian church. One admired one gift, a second another, and so on; and among those who received them, one boasted of this or that particular gift, to the contempt of others; and those gifts which excited admiration were preferred to others of a more useful tendency. Thus the church was divided and distracted:—so foolish are the minds of men, so common is it for their lusts to 'turn judgment into wormwood,' and to abuse the most useful effects of divine bounty! To prevent these evils for the future, and to manifest the harmony of these gifts in their source and tendency, the apostle declares both their author and the rule of their dispensation: 'All these worketh that one and the self same Spirit, dividing to every man severally as he will.'

I shall not now insist on these words. Frequent recourse must be had to them in our progress; for I purpose, through divine assistance, to treat from hence of the Name, Nature, Existence, and Whole Work of the Holy Spirit: a work too great for me to undertake, and beyond my ability to manage to the glory of God or the good of men; for 'who is sufficient for these things?'—But yet I dare not utterly faint, while I look to Him 'who giveth wisdom to them that lack it, and upbraideth them not.' The present necessity, importance, and usefulness of the subject have alone engaged me to undertake it. These, therefore, I shall briefly represent in some general considerations.

First. We may observe that the doctrine of the Spirit of God is the second great article of those Gospel-truths

in which the glory of God and the good of souls are most eminently concerned; and without the knowledge of which the *first* will be altogether useless: for when God designed the glorious work of recovering fallen man, he appointed two great means thereof:—The one was, ‘the giving his Son for them;’ and the other was, ‘the giving his Spirit to them.’ And hereby a way was opened for the manifestation of the glory of the whole blessed Trinity; which is the utmost end of all the works of God. Hereby, the love, grace, and wisdom of the Father, in the projection of the whole; the love, grace, and condescension of the Son, in the execution of the plan of salvation; with the love, grace, and power of the Spirit, in the application of all to the souls of men, were made gloriously conspicuous. Hence, from the first entrance of sin, there were two general heads of the promises of God concerning salvation. The one respected the sending his Son to take our nature, and to suffer for us therein; the other related to the giving his Spirit, to make the fruits of his incarnation, obedience, and sufferings effectual to us. The great promise of the Old Testament, was that of the ‘coming of the Son of God’ in the flesh; but when that was accomplished, the principal remaining promise of the New Testament respects the coming of the Holy Spirit. Hence the doctrine of his person, work, and grace, is the peculiar subject of the New Testament; and a most eminent object of the Christian’s faith. And this must be insisted upon, as we have to do with some who will scarcely allow him to be of any consideration in these matters.

1. It is of great moment, that when Jesus Christ was about to leave the world, he promised to send his Holy Spirit to his disciples, to supply his absence. Of what use the presence of Christ was to them, we may in some measure conceive; for their hearts were filled with sorrow on the mention of his departure. Designing to relieve them, he makes this promise; assuring them thereby of greater advantage than the continuance of his bodily presence among them. ‘I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and *shall be in you*. I will not leave you comfortless, I will

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come unto you ;' that is, by his Spirit. ' These things have spoken unto you, being present with you ; but the Comforter, whom the Father will send in my name, he shall teach you all things. It is expedient for you that I go away ; for if I go not away, the Comforter will not come. When he is come, he will convince the world of sin, and of righteousness, and of judgment.—He will guide you into all truth—and shew you things to come. He shall glorify me ; for he shall receive of mine, and shew it unto you.' John xiv. 15, 16. This was the great legacy which Jesus bequeathed to his sorrowful disciples ; and because of its importance, he frequently repeats it, enlarging on the benefits they should thereby receive.

It is in vain pretended, that only the apostles or primitive Christians were concerned in this promise ; for though it was made to them in a *peculiar manner*, yet it belongs to believers universally, and to the end of time. As far as it respects his *gracious operations*, what Christ prayed for his apostles, he ' prayed for them also which should believe on him through their word.' John xvii. 20. Another promise is, that ' wherever two or three are gathered together in his name, there he would be in the midst of them ;' (Matt. xxviii. 20.) which he is no otherwise than by his Spirit. And this one consideration is sufficient to evince the importance of the doctrine : for is it possible that any Christian should be so careless as not to enquire what Christ has left us to supply his absence, and to lengthen to bring us to himself ? He who despises these things, has neither part nor lot in Christ himself ; for ' any man have not the Spirit of Christ, he is none of his Rom. viii. 9.

2. The great work of the Holy Ghost in the dispensation of the gospel, is another evidence to the same purpose. Hence the gospel itself is called ' The ministration of the Spirit,' in opposition to that of the law, which is called ' The ministration of condemnation, and of death.' 2 Cor. iii. 6—8. The ' ministry of the Spirit' is either that ministry which the Spirit makes effectual, or that ministry whereby the Spirit in his gifts and graces is communicated to men. And this alone gives efficacy to the gospel. Take away the Spirit from the gospel, and you render it ' a dead letter ;' of no more use to Christ.

than the Old Testament is of to the Jews. It is therefore a mischievous imagination, proceeding from ignorance and unbelief, that there is no more in the gospel than what is contained under any other doctrine or declaration of truth; that it is nothing but a book for men to exercise their reason upon. This is to separate the Spirit from which is in truth to destroy it; and to reject the Covenant of God, which is, that 'his word and Spirit shall go together.' Isa. lix. 21. We shall therefore prove that the whole efficacy of the ministry of the gospel depends on the promised ministry of the Spirit, with which it is accompanied. If therefore we have any concern in the gospel, we have a signal duty before us in the present subject.

3. There is not one *spiritual good* from first to last communicated to us, but it is revealed to us, and bestowed on us, by the Holy Ghost. He who never experienced the special work of the Spirit upon him, never received a special mercy from God. How is it possible? For whatever God works in us, is by his Spirit; he therefore who has no work of the Spirit on his heart, never receives either mercy or grace from God. To renounce therefore the work of the Spirit, is to renounce all interest in mercy and grace of God.

4. There is not any thing done by us that is holy or acceptable to God, but it is an effect of the Spirit's operation. 'Without him we can do nothing;' (John xv. 5) for without Christ we cannot; and by him alone is the grace of Christ communicated. By him we are regenerated; by him we are sanctified; by him we are cleansed; by him we are assisted in every good work. Surely then, we ought to inquire into the cause and spring of all that good in us.

5. God assures us that the only remediless sin is the sin against the Holy Ghost. This alone may convince how necessary it is to be well instructed in what concerns him. Thus saith our Lord, 'All sins shall be forgiven the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness.' Mark iii. 28, and Matt. xii. 32. This is that 'sin unto death,' whose remission is not to be prayed for. 1 John v. 16. If he having undertaken to make effectual to us the gr

remedy in the blood of Christ for the pardon of our sins ; if he, in the prosecution of that work, be despitely used and blasphemed, there can be no relief or pardon for that sin. For, whence should it arise ? For as God has not another Son to offer another sacrifice for sin,—so that he by whom his sacrifice is despised, can have none remaining for him ; neither has he another Spirit to make that sacrifice effectual to us, if the Holy Ghost be rejected. This therefore is a tender place. We cannot be too diligent in our inquiries after what God has revealed concerning his Spirit ; seeing there may be a more fatal miscarriage in an opposition to him than human nature is capable of in any other instance.

Secondly. The deceits which have abounded in all ages of the Church, under pretence of the name and work of the Holy Spirit, make the study of this doctrine exceedingly necessary. Had not these things been excellent in themselves, they would not have been so often counterfeited. According to the value of things, so are they liable to abuse ; and the more excellent any thing is, the more pernicious is the abuse of it. In all the world there is nothing so vile as that which *pretendeth to be God*, and is not ; nor is any thing else capable of so pernicious an abuse. For instance :

The most signal gift of the Spirit under the Old Testament, was that of *PROPHECY*. This was deservedly in great reputation, as having the impression of God's *authority* upon it, and of his *nearness* to man ; besides, the prophets had the conduct of the minds and consciences of men ; for they spake in the name of the Lord, and by his authority. Hence many pretended to this gift who were not inspired by the Holy Spirit ; but were really actuated by an unclean and lying spirit ; for it is highly probable that when men falsely pretended to *Divine Inspiration*, the Devil employed them to effect his own designs. But these vain pretensions cast no contempt on the real gift of the Holy Ghost, but rather increased its lustre ; for God never more honoured his true prophets than when there were many false ones : nor shall any false pretences to the Spirit of grace render him less dear to believers, or lessen the use of his gifts in the church.

It has been thus also under the New Testament. The Gospel was at first declared from the immediate revelation

of the Spirit; preached by his assistance; made effectual by his power; and often accompanied by miracles. These things being acknowledged by all, those who had any false opinions to broach, could devise no better way to answer their ends than by pretending to immediate revelations of the Spirit. Hence the apostle Peter says, 'There were false prophets also among the people, even as there shall be false teachers among you.'

Hence is that blessed *caution* and *rule* of the apostle John: 'Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know we the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.' 1 John iv. 1, 2. Christians are here cautioned, not to give credit to every doctrine pretended to be of immediate revelation, but to try the spirits themselves. False teachers are called false prophets and spirits, in allusion to the false prophets of old, who fathered their predictions on divine inspiration; but who were really actuated by the Devil himself. Hence we are directed to try their pretensions, not by putting them on extraordinary works for their confirmation,—but by the doctrine that they teach. Let their doctrine be examined by the Scriptures, and if it be agreeable thereto, it may be safely received; but if it be contrary to Scripture, whatever authority is pretended, it must be instantly rejected. It is necessary also that we have a clear conviction of some *fundamental principles*. Thus, because strange imaginations about the person and mediation of Christ abounded in those days, the apostle directs believers to try the spirits by this fundamental principle:—'That Jesus Christ is come in the flesh;' which contains a confession both of his person and mediation. They were to demand of all new teachers, Do you confess that Jesus Christ is come in the flesh? and if they made not this confession, they never stood to consider their other pretences, but turned away from them, not bidding them God-speed. And thus it is the duty of all believers still to try the spirits; and those who would deprive them of this liberty, would make *brutes of them* instead of Christians. And this caution is *peculiarly necessary* when there are real and eminent effu-

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Thirdly. There is in our days an *anti-spirit* set
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some of the heathens also called a Spirit. This teac
them, instructs them, enlightens them; and from he
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because this is a growing evil, our duty to Christ
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as some have done, but by giving a full, plain, and sc
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that it is set up in opposition to him and his work.

Fourthly. There are many hurtful opinions conce
ing the Holy Ghost gone abroad in the world; and en
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they have generally been so managed, that though
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himself. In his own glorious being, he dwells in li
inaccessible; but in the effects of his will, revealed in
word and works, we are to seek him: and thus, w
tain a better acquaintance with him than by the m

so indeed as to his extraordinary and miraculous operations ; but thus to confine his whole work, is plainly deny the truth of Christ's promises, and to overthrow his church : for we shall make it undeniably evident, that none can believe in Christ, or worship God in him, by the Spirit ; and therefore, if his communications cease, so must all faith in Christ, and Christianity too.

The doctrine of the Spirit, and his work on the souls of men, in conviction of sin, in godly sorrow, in regeneration and sanctification, and his assistance in prayer have been preached in the world. Men have been taught that the great concerns of their peace and comfort depend on his sacred influences. They have been urged to examine themselves as to their personal experience of these things ; and they have been solemnly assured, that if there be not an effectual work of the Spirit on their hearts, ' they cannot enter into the kingdom of God.' Multitudes in every age have received these as sacred truths, and are well persuaded that they have found them realized in their experience : but all these things are now called in question ; they are looked upon as irrational and unintelligible notions. Hence it becomes indispensably necessary for us to ' search the Scriptures whether these things be so or not.' I know indeed, that most believers are so well satisfied with their truth, that they will not be moved by opposition and scorn ; for ' he who believes the witness in himself ;' yet it is our duty to be so affected by clamorous opposition to the truth, as to be excited diligently to examine the Scriptures for further establishment. And upon mature consideration of the whole matter, I shall leave the reader to his option. Elijah did of old ; ' If Jehovah be God, serve him ; if Baal be God, let him be worshipped.' If the things which the generality of professors believe concerning the Spirit, are revealed in the Scriptures, then let them abide in the holy profession of them, and rejoice in the consolations they afford ; but if they are ' cunningly-devised fables,'—vain and useless imaginations,—then it is high time that the minds of men were disburdened of them.

CHAPTER II.

The Names and Titles of the Holy Spirit.

IT will be necessary, before we enter on the work itself, to speak something of the Name whereby the Third Person in the Trinity is peculiarly distinguished in the Scripture. This is the SPIRIT, or the HOLY SPIRIT, or the HOLY GHOST, as we usually speak.

It is generally admitted, that the Hebrew and Greek words translated *Spirit*, signify *air in motion*, a *breeze*, *breath*, *wind*; that which moves and is not seen. These words are applied in the Old and New Testaments to a great variety of purposes, because of some general ideas in which they agree; but there is little difficulty in discovering their true meaning; their design and circumstances, as to the subject treated of, determine the signification. Notwithstanding the ambiguous use of the words, it is sufficiently evident that there is in the Scripture a full and complete revelation of the Spirit of God, as one *singular*, and every way distinct from every thing else denoted by that name: and that whatever is affirmed of this Holy Spirit, relates either to his Person or operations. Sometimes he is called the Spirit absolutely; sometimes the Holy Spirit; sometimes the Spirit of God; the Good Spirit; the Spirit of Truth; the Spirit of Holiness; and sometimes the Spirit of Christ, or of the Son. The first, absolutely used, denotes his Person; the additions respect his properties and relation to the other Persons.

His name SPIRIT, is intended to signify his Nature or Essence; as he is a pure, spiritual, or immaterial substance. So it is said of God (John iv. 24) 'God is a Spirit,—he is of a pure, spiritual, immaterial nature; not confined to place, nor regarding one more than another in his worship; which it is the design of the text to evince. It will perhaps be said, that therefore this name is not peculiar to the Third Person, but contains a description of the Divine Nature abstractedly. I grant, that the name *spirit* is not, in the first place, characteristic of the Third

Person; but as it is peculiarly and constantly ascribed to Him, it declares his special manner and order of existence; so that wherever the Holy Spirit is mentioned, his relation to the Father and Son is included; for he is the Spirit of God. And herein there is an allusion to the breath of man. Hence our Saviour signified the communication of the Spirit to his disciples, by breathing on them. John xx. 22. These allusions indeed are weak and imperfect, wherein substantial things are compared with accidental; infinite with finite; and eternal with temporary; their disagreement is greater than their agreement; yet such allusions our weakness needs, and gains instruction by.

Again. He is called, by way of eminence, the *HOLY Spirit*; and he is so called from his sanctifying us, or making us holy. This is his peculiar work; whether it consist in a separation of things, profane and common, to holy uses and services; or whether it be the real infusion of holiness in men. This work proves him to be God; for it is God alone who sanctifies his people. But this is not the whole reason of this appellation. He is called 'the Spirit of God's Holiness' (Psalm xli. 11.) and absolutely 'the Spirit of Holiness' (Rom. i. 4); and this respects his Nature in the first place, and not merely his operations. As God then is described by this glorious property of his nature, as 'Holy,—the Holy One,—the Holy One of Israel;' so is the Spirit called Holy, to denote the eternal glorious Holiness of his Nature. And on this account he is opposed to the unclean or unholy spirit. Mark iii. 29, 30. 'He that shall blaspheme against the Holy Spirit, hath never forgiveness:—because they said, He hath an unclean spirit.' And herein his Personality is asserted; for the unclean spirit is a person; and if the Spirit of God were only a quality or accident, as some dream, there could be no comparative opposition made between him and the unclean spirit; that is, the Devil. They are also opposed with respect to their natures; his nature is *holy*, whereas that of the unclean spirit is *evil* and perverse. The *Holy Spirit* is so styled also with respect to all his operations; for he being the immediate operator of all divine works, and they being all *holy*, he is called the Holy Spirit.

Further. He is called the *GOOD SPIRIT* of God. 'Thy Spirit is good; lead me into the land of uprightness.'

(Ps. cxliii. 10. Neh. ix. 10.) or rather, 'Thy good Spirit shall lead me.' He is so called, because his Nature is essentially good; 'there is none good but One, that is God,' (Matt. xix. 17.;) and also, because his operations are all good; and to believers, full of goodness in their effects.

Again. He is commonly called the **SPIRIT OF GOD**; and the **SPIRIT OF THE LORD**; so where he is first mentioned (Gen. i. 2) 'The Spirit of God moved on the face of the waters.' And I doubt not that the name **ELOHIM**, which includes a plurality in the same nature, is used in the description of the creation, to intimate the distinction of the Divine Persons. Now the Spirit is called 'the Spirit of God,' principally, as the Son is called 'the Son of God;' for as he is so called on account of his eternal generation,—the Spirit is called 'the Spirit of God,' on account of his eternal procession, or emanation. He bears this name also, to distinguish him from all other spirits; and because he is promised, given, and sent of God, for the accomplishment of his will and pleasure towards us.

On the same account, originally, he is called the **SPIRIT OF THE SON**; and the **SPIRIT OF CHRIST**: 'God hath sent forth the Spirit of his Son into your hearts.' Gal. iv. 6. 'Ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.' Rom. viii. 9, 10. The 'Spirit of God,' then, and 'the Spirit of Christ,' are one and the same. In the same sense therefore, that he is 'the Spirit of God,' that is of the Father, he is said to be 'the Spirit of the Son;' for he proceedeth from the Son also. I confess he is also called 'the Spirit of Christ,' because promised and sent by him, to make the work of his mediation effectual to his people; but this he could not be, unless he had antecedently been the Spirit of the Son, by his proceeding from him also. The apostle Peter, speaking of the prophets, says, they searched diligently as to the promises of salvation, afterwards to be fulfilled, 'Searching what, or what manner of time, the Spirit of Christ which was in them did signify' (1 Pet. i. 10, 11;) so then, the Spirit who was in the prophets of old before the incarnation of Christ, is called 'the Spirit of Christ.' Now this could not be because he was anointed by that Spirit, or because he gave it afterwards to his disciples; for his human nature (which was

afterwards so anointed) did not then exist. The chief and formal reason why the Holy Spirit is called 'the Spirit of the Son,' and 'the Spirit of Christ,' is, because of his procession or emanation from his Person also. Without respect to which he could not be properly called the Spirit of Christ; but on that supposition, he may be, he is, so denominated. Thus is the Spirit called in the Scripture: these are the names whereby the Essence and Subsistence of the Third Person in the Holy Trinity are declared. What he is called on account of his offices and operations, will be manifested in our progress.

CHAPTER III.

The Divine Nature and Personality of the Holy Spirit, proved and vindicated.

WE shall now proceed to the matter principally designed, namely, the Dispensation of the Spirit of God to the Church. And I shall endeavour to fix what I have to offer on its proper principles; and from them to educe the whole doctrine concerning it: and this in such a manner as to shew how much our faith, obedience, and worship, are concerned in every part of it. For this purpose, let the following principles be observed:—

1. *The nature and being of God is the foundation of all true religion and religious worship in the world.* The great end for which we were made, is to worship and glorify God; and that which renders this worship our indispensable duty is, the nature and being of God himself. There are indeed some acts of religious worship which chiefly respect what God is to us, or has done for us; but the principal reason of all divine worship, and that which makes it such is, what God is in himself. Because *he is*; —because he is an infinitely glorious, good, wise, holy, powerful, righteous, all-sufficient Being; the first cause, last end, and sovereign Lord of all;—therefore, he is to be worshipped: therefore are we to adore and love him: to praise, to trust, and to fear him. This is to glorify him as God; for as 'all things are of him, and *through him, and to him, —to him must be glory for ever.*

2. *The revelation that God has made of himself, is the rule of all religious worship and obedience.* His Being absolutely considered, is the formal reason of our worship ; but this worship is to be directed by the revelation he makes of that Being to us : and the principal end of divine revelation is, to direct us in paying the homage we owe to the Divine Nature.

3. *God has revealed himself to us, as Three in One ;—* as Three distinct Persons subsisting in the same undivided essence : and therefore, as such, he is to be worshipped. This principle might be here confirmed, but that I have done it elsewhere ; for the whole ensuing discourse supposes and depends upon it. And indeed I fear that the failing of some men's profession, begins with their relinquishment of this foundation. This has been the fatal miscarriage of the people called Quakers ;* and I wish it were so with them only. For there are many others who reject the doctrine of the Trinity as false, or despise it as unintelligible, or neglect it as useless. I know this ulcer lies hid in the minds of many, and expect it will break out and cover the whole body of which they are members with its defilements. But these things are left to the care of Jesus Christ. For the present I shall only say, that on this supposition, that God has revealed himself as Three in One, he is to be so considered in all our worship. And therefore in our initiation into the profession and practice of the worship of God, we are in our baptism engaged to it *In the Name of the Father, and of the Son, and of the Holy Ghost.* This is the foundation of our 'doing all the things that Christ commands us : ' to this service of God, as Father, Son and Holy Spirit, we are solemnly dedicated.

4. *These Divine Persons are so distinct in their peculiar Subsistence, that distinct operations are ascribed to each of them.* Some of these actings are internal and mutual. So the Father 'knoweth the Son, and loveth him ; ' and the Son 'seeth, ' 'knoweth, ' and 'loveth the Father.' John iii. 15. v. 20. vi. 46. So the Father is said to 'give, ' 'send, ' and 'command' the Son, as he condescended to become Man and Mediator ; and the Father and Son are

* The Quakers hold to the divine character of Jesus Christ.—*A. Edit.*

said to 'send the Spirit, as, he condescends to become the Sanctifier of the church. There are also distinct actings of each of the divine persons towards the creatures. This is so evident from the whole Scripture, that particular instances are needless: besides, this will sufficiently appear when we consider the distinct actings of the Spirit.

5. Hence it follows unavoidably, *That the Spirit is in himself a distinct, living, powerful, intelligent, divine person; for none other can be the author of those divine operations which are ascribed to him.* It is therefore necessary that we enquire who, and what that 'one and the self-same Spirit' is, on whose will all these things depend: for if men prevail in their opposition to his person, it will be useless to concern ourselves about his work; for if the foundation of any fabric be removed, the superstructure will fall of course.

The doctrinal opposition made against the Spirit of God, may be reduced to two heads. Some grant his *Personality*, but deny his *Deity*. They say he is a created finite Spirit, the chief of all created spirits, and head of all the angels; and that he is called the Holy Ghost on account of the work in which he is employed. This was the opinion of the Macedonian heretics; since followed by the Mahometans, and by some of late among ourselves: but such is the folly of this notion, that it is now generally abandoned; for such things are affirmed of the Holy Spirit in the Scripture, that to admit his *Personality* and deny his *Deity*, is the utmost madness. The Socinians, therefore, the great modern enemies of the Trinity, utterly reject this pretence: but the notion they advance in its room is no less pernicious: for, granting the things assigned to him to be the effects of divine power, they deny his *Personality*; and assert, that what is called the Spirit of God, is nothing but a *quality* in the divine nature, or the *power* that God exerts for particular purposes. I do not design here professedly to contend with them about the whole of this matter, for every thing important in the dispute will occur in our progress; I shall at present confirm the *Divine Personality* of the Spirit with a single argument; which I will boldly affirm, is such as the gates of Hell shall never prevail against. One thing, however, must be premised, namely, that the word *Spirit* is sometimes used to denote the Spirit of God himself, and sometimes his gifts and graces bestowed upon men. This being

allowed, I think, it is impossible to prove the Father or the Son to be a Person, any other way than we may prove the Holy Ghost to be a Person: for 'he to whom all personal properties, attributes, and operations are ascribed, and to whom nothing is ascribed but what properly belongs to a person, he is a person; and so are we taught to believe him to be. Thus we know the Father to be a person, and the Son also; for our knowledge of things is more by their properties than by their essential forms. Now I shall confirm the assumption of this argument, not so much by any particular testimony, nor by the ascription of any single personal property to him, as by the constant uniform tenor of Scripture, in ascribing all these properties to him; and there is no personal property belonging to the divine nature that is not in one place or other ascribed to him.

If a wise and honest man should tell you, that in a certain country where he has been, there is an excellent governor, who wisely discharges the duties of his office; who hears causes, distributes justice, and comforts the distressed,—would you not believe that he intended by this description, a righteous, wise, intelligent person?—What else could any man living imagine? But now suppose, that a stranger, or person of suspicious character, should come and say that the former information was indeed true, but that no man or person was intended, but that the sun or the wind, which, by their benign influences, rendered the country fruitful and temperate, and disposed the inhabitants to mutual kindness; and, therefore, that the whole description of a governor was merely *figurative*,—must you not conclude, either that the first person was a notorious trifler, or that your latter informer, whose veracity you had reason to suspect, had endeavoured to abuse both him and you? It is exactly thus in the case before us. The scripture tells us that the Holy Ghost governs the Church; appoints overseers of it,—discerns and judges all things,—comforts the faint,—strengthens the weak,—is grieved and provoked by sin; and that in these, and many other affairs, he orders and disposes all things according to his own will. Can any man credit this testimony, and conceive otherwise of the Spirit than as a *holy, wise, intelligent person*? Now, while we are under the power of these apprehensions, there come to us

some men whom we have just cause to suspect, and they tell us that what the Scripture says of the Holy Spirit is indeed true, but that no such person is intended by these expressions,—but only a quality or influence of divine power, which doeth all these things *figuratively*;—that he has a will figuratively, and understanding figuratively,—is sinned against figuratively, and so of all that is said of him. Now, what can any man, not bereft of natural reason as well as spiritual light, conclude, but either that the Scripture designed to draw him into fatal errors, or that those who impose such a sense upon it are corrupt seducers, who would rob him of his faith and comforts? Such will they at least appear to be. I now proceed to confirm the argument proposed.

1. All that is necessary to this purpose is comprised in the form of Christian baptism. Our Lord commands his apostles to ‘disciple all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ Now, all will allow that the Father and the Son are distinct persons;—but what confusion must it introduce to add to them, and to join equally with them, as to all the concerns of faith and obedience, the Holy Spirit, if he be not a divine person!—and, if he be a person, but not divine, then this is to assign the same honour to a creature as to God, which is detestable idolatry!—and if he be not a person, but a virtue or quality in God, what sense can any man make of the words?

Besides, whatever is ascribed to the other persons, is equally ascribed to him;—whatever is intended by the *name* of the Father and the Son, he is equally concerned in it. It is not the name *Father*, and the name *Son*, but the *name of God* (that is, of them both) that is intended;—and, by the name of God, either his being or his authority is signified. If it be used in the first way, then the being of the Spirit must be the same with that of the Father; if in the latter, he has the same authority with him; and he who has the name and authority of God, is God,—is a Divine Person.

Again: We are said to be baptized *into his name* (*εἰς τὸ ὄνομα*); and no sense can be affixed to these words that does *not include his personality*; for they signify our religious *owning the Father, Son, and Holy Ghost, in our worship, faith, and obedience.* As we own the one, so we

on the other; and if we own the Father as a distinct person, so we do the Holy Ghost; for we are alike baptized into their name; equally submitting to their authority; equally taking the profession of their name upon us. Now, to conceive that any one who is not God, should be joined with the Father and the Son for these purposes, without the least note of difference as to deity or personity, is to entertain a notion destructive of all religion, and tending to Polytheism.

2. His appearance under a *visible sign* argues his personal existence. He took the form or shape of a dove, to make a visible representation of himself by*; for a visible pledge was to be given of the descent of the Spirit in the Messiah, according to the promise; and thereby God directed his great forerunner to the knowledge of him. As at the beginning of the old creation, the Spirit of God moved on the waters, cherishing and communicating a vivifying quality to the whole, as a dove gently moves upon its eggs, communicating vital heat (Gen. i. 2) so at the new creation, he comes as a dove upon him who was the immediate author of it. It was not a real dove that appeared, but some æthereal substance, something of a fiery nature, I conceive, in the form of a dove; and this rendered the appearance more visible and glorious;—and the Holy Ghost is often compared to fire, because he was so old typified thereby; for, on various occasions, when sacrifices were offered, fire came down from Heaven and consumed them. In the next bodily shape which he assumed, it is expressly said that it was *fiery*:—‘There appeared unto them cloven tongues, like as of fire’ (Acts ii. 3) which was the visible token of the coming of the Holy Ghost upon them;—and thus also Christ is said to baptize with the Holy Ghost and with fire, Mat. iii. 11; that is, with the Holy Ghost, whose purifying grace may be compared to fire. Now, this appearance of the Holy Ghost, in which he was represented by that which is a substance, manifests that he himself is a substance; for if he be merely an influential effect of the power of God,

* Matt. iii. 16. Luke iii. 22. John i. 32. The words are ambiguous, and may respect the *manner of his descending*,—as a dove scends; or the *manner of his appearance*,—he appeared like a dove scending. But this sense is determined, in the other Evangelists, to *fully agree* in which he descended.

we are not taught right apprehensions of him, but mere mistakes by this appearance. These, with the like testimonies in general, are given to the divine personality of the Holy Spirit. I shall next consider those PERSONAL PROPERTIES which are distinctly ascribed to him.

FIRST. UNDERSTANDING, OR WISDOM, which is an inseparable property of an intelligent subsistence, is ascribed to him:—‘The Spirit searcheth all things, even the deep things of God,’ 1 Cor. ii. 10. Now, to *search* is an act of the understanding; and the Spirit is said to search, because he knoweth: ‘No man knoweth the things of a man, save the spirit of man,’ which is intimate to all its own thoughts; so the ‘things of God knoweth no man, but the Spirit of God.’ These things cannot be spoken of any but a person endued with understanding; and he who thus searches ‘the deep things of God,’ the mysteries of his will, counsel, and grace, is therefore a divine Person; whose understanding is infinite. Observe also, that the Spirit is the author of wisdom and understanding in others; and therefore he must have them in himself. And hence he is called ‘a Spirit of wisdom and understanding, of counsel and knowledge.’ Isa. xi. 3. 1 Tim. iv. 1. 1 Pet. i. 11.

Secondly. A WILL is ascribed to him; and this is the most distinguishing character of a person. Whatever is endued with an intelligent will, is a person. Now this property is ascribed to the Holy Ghost. 1 Cor. xii. 11. ‘All these things worketh that one and self-same Spirit, dividing to every man as he will.’ What can be spoken more fully to describe an intelligent person, acting voluntarily with freedom and choice, I know not. And I may add, that he who has the sovereign disposal of all spiritual gifts, having only his own will for his rule, is, and must be ‘over all God blessed for ever.’

Thirdly. Another property of a living person is POWER. A power whereby any one is able to act according to the direction of his understanding, and the determinations of his will, declares him to be a Person. Thus Job speaks (chap. xxxii. 4.): ‘The Spirit of God hath made me, and the breath of the Almighty hath given me life.’ Creation is an act of divine power; the highest we can conceive of.

As he is called a Spirit of wisdom and understanding, so he is also of ‘might or power’ (Isa. xi. 3.); and if w

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suppose these to mean the effects of his operations rather than the properties of his nature, yet he who effects wisdom and power in others, must first have them in himself. To this purpose also is that demand (Micah ii. 7.) 'the Spirit of the Lord straitened?' that is, in his power that he cannot work in the prophets and in his church in former days? And the same prophet affirms (chap. iii) that he is 'full of power, and of judgment, and of might by the Spirit of the Lord;' or, as the apostle speaks, 'strengthened with might, by his Spirit, in the inner man' Eph. iii. 16.

To complete this argument, I shall add the consideration of those works which are ascribed to him; and which could not with any propriety be so ascribed, unless he is a person endued with divine power and understanding. And here I observe, that it is not from any single instance of his works that we shall confirm our argument; some of them, singly considered, may perhaps sometimes be metaphorically ascribed to other causes; which do therefore prove that they are persons also (which is the sum of our adversaries' objections.) But as some of them at least, never are, nor can be, assigned to any but a divine person,—so we take our argument from their joint consideration, or the uniform constant assignation of them all to him in the Scriptures, which renders it irrefragal. The nature of the works themselves shall be explained hereafter.

First. He is said to TEACH us: 'The Holy Ghost shall teach you what you ought to say*.' 'The Comforter shall teach you all things†.' He is the 'Unction which teaches us all things‡.' He is the great Teacher of the Church, to whom the accomplishment of that great promise is committed, 'They shall be all taught of God.'

Let any man, not absolutely prepossessed with prejudice, read that discourse of our Saviour to his disciples, in which he purposely instructs them in the nature and work of the Spirit of God, and he will need no further confirmation in this matter. He is there called the Comforter, the name of a person; of one vested with office; and other Comforter, to distinguish him from Christ, who

* Luke xii. 12. † John xiv. 26. ‡ 1 John ii. 27. ¶ John

a comforter and a person, as all allow. He declares that the Father would send him; that he would accordingly come; and that to teach, to lead, to guide them, and to bring things to their remembrance:—that he should testify, or bear witness; that he should reprove the world; that he should hear, speak, receive of Christ, and shew it to them. All these things are spoken, not occasionally, but in a direct continued discourse, purposely designed to inform the disciples who he was, and what he would do for them. And if nothing more were spoken of him in the whole Scripture, this alone would convince all unprejudiced men that he is a Divine Person.

There are two other remarkable texts to the same purpose. The first, Acts xiii. 2. 4, ‘As they ministered unto the Lord and fasted, the Holy Ghost said, ‘Separate me (in the Greek, separate *unto* me) Barnabas and Saul for the work whereunto I have called them.’ Here observe the Holy Ghost’s designation of himself, as the person to whom, and to whose work Barnabas and Saul were dedicated. Some person is certainly intended by the pronoun *me*; and the Holy Ghost is, no doubt, the person intended, the author of the command, and the object of the duty required. Now to call men to the work of the ministry, is a free act of authority and choice, applicable only to a person; nor is either the Father or the Son more directly clothed with personal properties than the Holy Ghost is in this passage. The whole is confirmed ver. 4, and ‘they, being sent forth by the Holy Ghost, departed.’ He called them to the work; he commanded them to be set apart by the church; and he sent them forth by an impression of his authority on their minds.

The other text referred to (Acts xx. 28) is to the same effect. ‘Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers.’ What was reported in the former text, in an extraordinary case, as matter of fact, is here doctrinally applied to an ordinary case. The same act of wisdom and authority is assigned to him, for he makes the overseers of the church. If he did so then, he does so now; for these were persons not extraordinarily inspired, but the ordinary officers of the church; and it is the concern of ministers now to inquire, what there is in their whole undertaking that they can ascribe to the Holy Ghost. Persons fur-

nished with no spiritual gifts or abilities, engaging in this work for secular advantages, will not easily satisfy themselves in this inquiry, when they shall be forced to make it at last.

Another kind of testimony to the same purpose remains to be considered. The Holy Spirit is often spoken of as the object of such actions of men as can only be applied to a person. Thus he is said to be tempted: 'You agree together to tempt the Spirit of the Lord.' *Acta* v. 9. How can a quality, an accident, an emanation be tempted? None can be tempted but he who has understanding to consider the proposals made to him, and a *will* to determine on them. So Satan tempted our first parents;—so men are tempted by their own lusts;—so are we said to 'tempt God,' when we provoke him by our unbelief, or make unwarrantable experiments of his power. Thus Ananias and Sapphira tempted the Holy Ghost, when they sinfully ventured on his omniscience, as if he could not discover their sin; or on his holiness, that he would patronize their deceit. Thus Ananias *lied* to the Holy Ghost, *ver.* 3, which supposes a person capable of hearing and receiving a testimony; for a *lie* is a false testimony. In like manner he is said to be resisted, *Acts* vii. 59; which is the moral re-action or opposition of one person to another. We are also commanded not to grieve him, *Eph.* iv. 30; and they of old are said to have rebelled, and vexed the Holy Spirit, *Isa.* lxiii. 10. These things are so plain and positive, that the faith of believers will not be concerned in the sophistical evasions of our adversaries.

This truth is still more evident in the discourse of our Saviour, *Matt.* xii. 24, concerning the sin against the Holy Ghost; in which the Spirit is expressly distinguished from the Son; they are both spoken of with respect to the same things, in the same manner. Now, if the Spirit were only the *power* of God present with Christ, Christ and that power could not be distinctly spoken against. The Pharisees blasphemed, saying, 'that he cast out devils, by the prince of the devils.' A person they intended, and described him by his name, nature, and office. To which our Lord replies, 'That he cast out devils by the Spirit of God:' a divine person opposed to a diabolical one;—and then cautions them against blaspheming that Holy Spirit, by ascribing his operations to the Devil;—

and blasphemy against him directly manifests who he is. It is admitted that blasphemy may be against the person of the Father, Lev. xxiv. 11. The Son, as to his distinct person, is, in this passage, said to be blasphemed; and it is added, that the Holy Ghost also may be distinctly blasphemed, or be the immediate object of that sin which is inexpiable. To suppose, therefore, that this Holy Ghost is not a divine person, is for men to dream while they seem to be awake.

I trust that, by these testimonies, we have fully proved that the Spirit is an holy, intelligent subsistent, or person; —a divine, self-subsisting, self-sufficient person, together with the Father and the Son, equally participant of the divine nature. This will appear still more plainly from the following testimonies:

1. He is expressly called God; and having the name of God directly given to him, with respect to spiritual things, or things peculiar to God, he must have the nature of God also. Ananias is said 'to lie to the Holy Ghost;' this is repeated and interpreted: 'Thou hast not lied unto men, but unto God.' The same person is expressed in both places; and, therefore, the Holy Ghost is God. So also he is called Lord, in a sense appropriate to God alone: 'Now the Lord is that Spirit,' 2 Cor. iii. 17, 18; and we are changed from glory to glory 'by the Lord, the Spirit,' where also divine operations are ascribed to him. The same is drawn by just consequence from the comparing of Scriptures together; wherein what is spoken of God *absolutely* in one place, is applied *directly* to the Holy Ghost in another; for instance, 'I will set my tabernacle amongst you; and I will walk among you, and will be your God, and ye shall be my people.' Lev. xxvi. 11, 12. The accomplishment of this promise is declared by the apostle: 'Ye are the temple of the living God; as God hath said, I will dwell in them and walk among them,' &c. 2 Cor. vi. 16. How, and by whom is this done? 'Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?'—for the temple of God are ye.' 1 Cor. iii. 16, 17. If it was God then who of old was promised to dwell in his people, and to make them his temple thereby, then is the Holy Spirit God; for he ~~is~~ who, according to that promise, thus dwelleth in them.

Observe, in the last place, that divine properties are

assigned to him ; as *Eternity*,—he is the ‘ Eternal Spirit * :’ *Immensity*,—‘ whither shall I flee from thy Spirit † ?’ *Omnipotence*,—‘ the Spirit of the Lord is not straitened ‡ :’ *Prescience*,—‘ this Scripture must be fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas|| :’ *Omniscience*,—‘ the Spirit searcheth all things, even the deep things of God §.’ The divine works assigned to him are usually pleaded to the same purpose ; but as we shall have occasion distinctly to consider them, we shall not insist upon them here. What has been proposed may be sufficient to shew who he is ; of whose works and grace we design to treat.

CHAPTER IV.

Peculiar Works of the Holy Spirit in the First or Old Creation.

INTENDING to treat of those operations which are peculiar to the Holy Ghost, it may be useful, first, to speak of the operations of the Godhead in general. All divine operations, whether in nature or in grace, are usually ascribed to God absolutely ; because the several persons are undivided in their operations, acting by the same will, the same wisdom, the same power. Each person, therefore, is the author of every work of God, because each person is God ; and the divine nature is the same undivided principle of all divine operations. The divine persons are *one* in essence ; but in their manner of subsistence there is distinction and order among them. Hence every divine work is distinctly assigned to each person, and eminently to one ; as the work of creation is distinctly ascribed to the Father (Acts iv. 24.)—to the Son (John i. 3.)—and to the Spirit (Job xxxiii. 4.) ; but by way of eminence to the Father, and absolutely to God, who is Father, Son, and Spirit.

Divine works are eminently ascribed to one person particularly, when a special impression of the distinguishing property of that divine person is made on the work itself ;

* Heb. ix. 14. † Psalm cxxxix. 7. ‡ Mic. ii. 8. compare Is. xl. 28.
|| Acts i. 16. § 1 Cor. ii. 10, 11.

as of the power and authority of the Father on the old creation, and of the grace and wisdom of the Son in the new; or, where there is a peculiar condescension of one person to a work, wherein the other persons concur only by approbation and consent. Such was the susception of the human nature by the Son, and such was the condescension of the Holy Ghost to his office, which intitles him eminently to his own immediate works.

Whereas the order of operation among the distinct persons, depends on the order of their subsistence. The completing and perfecting acts are ascribed to the Holy Ghost; hence they are also the most mysterious. The beginning of divine operations is assigned to the Father; 'for of him, and through him, and to him, are all things.' The subsisting, establishing, and upholding of all things is ascribed to the Son; 'for he is before all things, and by him all things consist;' and the finishing of all these works is ascribed to the Holy Ghost, as we shall find in our progress.

These things being premised, we proceed to consider the *peculiar operations* of the Holy Spirit in nature and in grace; or, in the old and new creation.

The general parts of the creation are 'the heavens, the earth, and all their host;' the forming and perfecting of which is assigned peculiarly to the Spirit of God. As to the heavens, 'by his Spirit he hath garnished the heavens, his hand hath formed the crooked serpent;'—by him they were 'curiously wrought' and disposed; adorned with the moon and stars, and rendered beautiful and glorious, to shew forth the praise of his power and wisdom.

It was thus also with the earth. God at first created out of nothing this inferior globe: the material mass of earth and water blended. This mass being thus framed and mixed, 'the Spirit of God *moved* on the face of the waters.' The word *moved* (MERACMEPHETH) signifies a *gentle motion*, like that of a dove over its nest, to communicate vital heat to its eggs, or to cherish its young. Without him, all was rude inform chaos;—but by the moving of the Spirit of God upon it, he communicated a prolific virtue. The principles of all those kinds and forms of things, which in an inconceivable variety compose its host and ornament, were communicated to it; and this is a better account of the original of all things
is given us by any of the philosophers, ancient or

modern ;—and as at the first creation, so in the course of providence, this work of cherishing the creatures is ascribed to the Holy Ghost : ‘ Thou hidest thy face,—they are troubled ; thou takest away their breath,—they die and return to the dust.’ Psalm civ. 29, 38. All creatures decay and die ; the earth itself seems every year to decline its use and end ; but ‘ thou sendest forth thy Spirit,—they are created ; and thou renewest the face of the earth.’ The Spirit of God, whose office it is to preserve the creation, produces a new supply of creatures in the room of those that fall off like leaves from the trees, and return every day to the dust. By his influential concurrence, all things spring afresh, and the face of nature is renewed and adorned. But we must consider the work of the Holy Ghost with respect to the creation of man.

Man may be considered either naturally, as to the constituent parts of his being ; or morally, with regard to his principles of obedience. The first is expressed : ‘ And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.’ Gen. ii. 7. As to the *matter* of which he was formed, it was *dust* ; and this is mentioned to display the power and wisdom of the great Artificer, who, out of such contemptible materials, could form the admirable fabric of the human body ; and to humble man by the remembrance of his mean original. Into this formed dust ‘ God breathed the breath of life ;’—a vital immortal spirit ; something of himself ; somewhat immediately of his own ; not of any pre-created matter. Thus man became a middle creature between the angels above, and the sensitive animals below. His body was formed as the beasts from matter ; his soul was an immediate production of divine power, as the angels were. This was the work of the Holy Ghost. The Spirit of God, and the Breath of God are the same ; only one expression is proper, the other metaphorical. The creation of body and soul are both ascribed to him : ‘ The Spirit of God hath made me, and the breath of the Almighty hath given me life,’ Job xxxiii. 4 ; and thus was man, the perfection of the inferior creation, formed by Him to whom the perfecting all divine works is peculiarly committed.

But we must consider man with respect to his *moral condition* also ; and this is expressed in Gen. i. 26, 27,—

' And God said, Let us make man in our own image, after our likeness :—So God created man in his own image: An universal rectitude of nature :—an ability to discern the will of God with respect to the duty required of him; and a free, uncontrolled disposition to that duty. Now these were effects of the immediate operations of the Holy Ghost; for in the restoration of these abilities to our souls by regeneration, it is plainly asserted that he is the author of them. Eph. iv. 24. Thereby he restores his own work; and thus Adam may be said to have had the Spirit of God in his innocence.

The works of God thus finished, are not deserted by the Holy Ghost. For as the preservation of the universe depends on the powerful influence of divine providence, so there are particular operations of the Spirit in all things, natural and animal, rational and moral. As to the first, we have seen that the succession of creatures, and annual renovation of the face of the earth, is from him. As to rational and moral actions, such as the great affairs of the world are disposed of by, he has also a peculiar efficiency. Wisdom, courage, and fortitude, which have produced such great effects, are of his special operation. Thus ' the Spirit of God came upon Othniel;' with wisdom for government, and courage for war. Thus God ' sent his Spirit on Cyrus, his anointed,' to qualify him for the mighty work he was to effect. Is. xlv. 1. Thus also Zerubbabel was enabled to build the temple, notwithstanding the strongest opposition, that it might be evident to all that the work was effected, ' not by might, nor by power, but by the Spirit of the Lord.' Zech. iv. 6.

CHAPTER V.

The Manner of the Dispensation of the Holy Spirit.

BEFORE we treat of the Spirit's work in the new creation, we must first consider the general nature of God's dispensation of him; and of his own application of himself for that purpose. And on this subject, all that I have

to offer, consists in the explication of those texts wherein they are revealed. We must therefore consider, 1. What we are taught on the part of God the Father, with respect to the Spirit and his work ; and, 2. What relates immediately to himself.

1. God's disposal of the Spirit to his work is expressed in five different ways. He is said to *give* him ; to *send* him ; to *minister* him ; to *pour* him out ; and to *put* him on us. (1.) He is said to be *given* of God : ' your heavenly Father will *give* the Holy Spirit to them that ask him : ' Luke xi. 13.—' He hath *given* his Spirit to us,' 1 John iii. 24 :—and in many other places. Now this giving of the Spirit denotes *authority*, *freedom*, and *bounty*, on the part of God. It denotes *authority* ; for he that gives any thing, must have authority to dispose of it. It denotes *freedom*. What is given might be withheld. This is the *gift* of God ; not the purchase of our endeavours, nor the reward of our desert. Some men talk of purchasing grace and glory ; but both are to be bought ' without money, and without price.' The Scripture knows of no earnings that men can make of themselves, but death ; ' eternal life is the gift of God.' Answerably to this idea, believers are said to receive him. ' This spake he of the Spirit, which they that believe on him should receive' (John vii. 39 :)—and ' We have *received* the Spirit which is of God.' 1 Cor. ii. 12. Giving and receiving are relative terms, the one supposing the other :—and as this also implies freedom on the part of the giver, so it implies privilege and advantage on our part. This expression also denotes *bounty* ; it is such a gift as proceeds from divine bounty : for God is said to give him to us ' *richly*.' The greatness of the gift, the free mind of the giver, and want of desert in the receiver, all declare bounty to be the spring and fountain of it. And on the part of those who receive this gift, how great is the privilege and advantage ! Some, indeed, receive him, as to some particular end, without any final advantage to their souls. They receive his *gifts* only, without his *grace* ; like those ' who prophesied and cast out devils,' and yet continued ' workers of iniquity,' and are rejected at the last. But there is no gift of the Holy Ghost that is not good in its own nature, tending to a good end, and adapted to the good of the receiver. For though the direct end of some gifts be not the spiritual

good of the receiver, but the edification of others,—yet there is that excellency in them, which may turn to great advantage. In general, to be made a partaker of the Holy Ghost, is an inestimable privilege and advantage.

(2.) God is said to *SEND* him. ‘The Father will send the Holy Ghost in my name,’ John xiv. 26;—and Christ says, ‘I will send unto you the Comforter from the Father,’ John xv. 26. Now this also argues authority, freedom, and bounty. Only the word *naturally* implies a *local motion*; as a person who is sent removes from one place to another: but as local mutation is inconsistent with the *omnipresence* of the Spirit, we must admit of a *metaphor* in the expression; so God is said to ‘arise out of his place;’ to ‘bow the heavens and come down;’ to ‘come and see what is done in the earth. Now no local motion is intended, there is only an allusion to it among mortals; for a creature cannot produce any effects where it is not. Thus the sending of the Spirit supposes that he does not produce the blessed effects of his power and grace, but in them to whom he is sent. He was not before in or with that person, for that special end for which he is sent by the Father. And this proves, by the way, that, in his gifts and graces, he is not *common to all*; or a *light which is in all men*, and which all men *may be in* if they please: for this would leave no place for this special act of sending him; which implies a choice of the object to whom he is sent.

(3.) God is said to *MINISTER* the Spirit, *Gal. iii. 5*. ‘He that ministereth the Spirit unto you;’ he that gives you continual or abundant supplies of the Spirit. So in *Phil. i. 19*. ‘I know that this shall turn to my salvation, through your prayers and the supply;’ (*επιχορηγία*) the ‘*additional supply* of the Spirit of Jesus Christ.’ Those who have received the Spirit, need a daily further supply; and this is given by God’s ministering his Spirit to believers.

(4.) God is said to *PUT* his Spirit in, or upon men: ‘I have put my Holy Spirit upon him.’ *Isa. xlii. 1*. It is the *effectual acting* of God that is intended. He not only *gives*, and sends his Spirit to his people, but he *actually bestows* him upon them; so that they are really partakers of him. He efficaciously endows their hearts and minds with him, for the work and end which he is designed to.

(5.) God is frequently said to *pour* him out; 'Behold, I will pour out my Spirit unto you.' Prov. i. 23. This important expression, wherever it is used, has a direct respect to Gospel-times; for though God gave his Spirit in some measure before, yet he was not *poured out* till the dispensation of the Gospel. Three things are comprised in this expression: [1.] An eminent act of divine bounty. *Pouring forth* signifies an all-sufficing fulness, as 'the clouds pour down rain.' Hence the 'renewing of the Holy Ghost' is said to be 'poured on us richly.' Men were converted of old by a rich participation of the Spirit; and so they must be still (whatever some pretend) or die in their sins. [2.] This pouring out has respect to the gifts and graces of the Spirit, and not to his person:—for where he is given, he is given absolutely, and not more or less; but his gifts and graces may be more plentifully given to one person than to another; and to the same person, at one time more than at another. [3.] The expression relates to his purifying and comforting influences. He is often compared to water: 'I will sprinkle clean water upon you, and ye shall be clean. So our Lord calls him 'rivers of water.' And as it respects his refreshing those on whom he is poured, he is compared to rain; 'I will pour water on him that is thirsty, and floods upon the dry ground:' that is 'I will pour my Spirit on thy seed; and my blessing on thy offspring.' He comes on the barren, parched ground of men's hearts, causing them to spring, and produce fruits of holiness and righteousness: and thus Christ, by his Spirit, 'comes down like rain upon the mown grass; as showers that water the earth.'—The good Lord give us always of these waters and refreshing showers!

2. We proceed to consider what is ascribed to the Spirit himself, in his own application of himself to his work; from which also it will plainly appear that he acts as a voluntary agent.

First. He *proceedeth* from the Father; and being the Spirit of the Son also, he proceedeth from him in like manner: 'The Spirit of truth, which proceedeth from the Father, he shall testify of me.' John xv. 26. There is, (1.) a *procession* of the Holy Ghost, which is natural or *personal*. This expresses his eternal relation to the persons of the Father and the Son. He is of them by an eter-

nal emanation or procession; the manner of which, is incomprehensible to us in this life. There is (2.) a procession of the Spirit, which is dispensatory; the egress of the Spirit, in his application of himself to his work; a voluntary act of his will. He thus proceeds from the Father of his own accord, in compliance with his sending him to render effectual the purposes of his will and the counsels of his grace.

Secondly. To the same purpose he is said to *come*:—‘If I go not away, the Comforter will not come,’ John xvi. 7. His *coming* signifies, that, by his own will and consent, he works in the pursuit of his Father’s will, where, or what, he did not work before. And thus is our faith regulated with regard to the Spirit. For we may both pray the Father, that he would give and send him to us, according to his promise; and we may pray to him to *come* to us, to sanctify and to comfort us, according to the office which he has undertaken.

Thirdly. He is said to *fall* on men: ‘While Peter yet spake these words, the Holy Ghost *fell* on all them which heard the word,’ Acts x. 44. A *greatness* and *suddenness* is intended; as when the fire (the type of the Spirit) fell down on the sacrifice of Elijah, the spectators were amazed, and cried out, ‘The Lord, he is God!’ Wherever the word is used, some extraordinary effects, evidencing his presence and power, are spoken of; and particularly when such a blessing was not expected.

Fourthly. Being come, he is said to *rest* on the persons to whom he was given and sent;—as Isa. xi. 3, ‘And the Spirit of the Lord shall rest upon him;’ that is, *abide* and *remain*. Thus the Spirit of the Lord rested on Elisha—2 Kin. ii. 9. And ‘the Spirit of God and of glory resteth on us,’ 1 Pet. iv. 14. The word includes complacency and permanence. And he abides where he *rests*. ‘He shall abide with you for ever,’ said our Saviour. He came only, on some men, to actuate them for some peculiar work; but where he *rests*, as in the work of sanctification and consolation, there he abides with complacency and delight.

Fifthly. He is said to *depart* from some persons. Thus the ‘Spirit of the Lord departed from Saul’ (1 Sam. xvi. 14;) and David prays, that God would not ‘take his Holy Spirit from him,’ Psal. li. 11. His departure from men

ceasing to work in them as formerly ; and as far as penal, he is said to be taken away. Thus he departed from Saul, when he no longer helped him with ability or kingly government. The departure of the Spirit may be total or partial. Some have been made partakers of his *gifts*, have been enlightened, have professed the gospel, and performed many duties, yet have been seduced with temptations, and conquered by their lusts, returned again to folly :—from such persons, the Holy Spirit utterly departs ; gives them up to themselves, and to their own hearts' lusts ; all their gifts wither ; their light is put out, and they have darkness instead of vision. The case of such is truly deplorable ! From believers themselves he may also depart ; but it is only partially, and for a season ; for being given to them in the covenant of grace, the promise is express, that he shall never depart from them (Jer. xxxi. 33.) utterly and totally. Our blessed Lord assures us, that ' whosoever drinketh of the water which I would give him,' meaning his sanctifying Spirit, shall never thirst ; ' never suffer a total want any more. It is ' a well of water springing up into everlasting life.' It is to the degrees and sensible effects of divine grace, which may withdraw for a time. Believers may be left to natural decays, and much weakness : ' the things that in man may be ready to die.' He may ' hide himself ;' or he may leave his people for a moment : ' and hence they may apprehend themselves utterly deserted and forsaken ; but from such persons he never utterly nor wholly departs.

BOOK II.

PECULIAR OPERATIONS OF THE HOLY SPIRIT UNDER THE OLD TESTAMENT, PREPARATORY TO THE NEW

CHAPTER I.

Prophecy,—Writing the Scriptures,—Miracles, &c.

THERE is nothing excellent among men, but it is ascribed to the Holy Spirit, whether it be absolutely extraordinary, and above the production of natural principles,—or whether it consists in an eminent improvement of those principles: and whatever he wrought in an eminent manner under the Old Testament, had generally if not always, a respect to Christ and the Gospel, and was preparatory to his completion of the great work of the new creation.

Those works of the Spirit, which were properly extraordinary, were *prophecy*;—*inditing the Scriptures and miracles*. Those which consisted in the exaltation of natural abilities, to answer the occasions of life and service of the church, we shall find in things *political*, as skill for government; in things *moral*, as fortitude and courage; in things *natural*, as increase of bodily strength; or in *intellectual* gifts, either in sacred matters, as preaching the word of God; or in artificial affairs, as in Bezaliel and Aholiab.

The first eminent gift of the Spirit under the Old Testament, and which had the most direct respect to Christ, was that of *Prophecy*; the chief end of which was to pre-signify him, his sufferings, and glory; or to appoint such things in divine worship as might be *types* and *representations* of him; for the highest privilege of the church of old was but to hear tidings of what we now enjoy. As *Moses, on the top of Pisgah, saw the land of Canaan, as*

in spirit beheld the beauties of holiness to be there erected, so the chief joy of these saints was to contemplate the *King of Saints* in the land that was yet very far from them. 'Of which salvation the prophets have enquired, and searched diligently, searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you.' 1 Pet. i. 10, &c. The sum and substance of the prophetical work are declared in these words. God himself gave the first promise of Christ, which was the foundation of the church. Then by revelation to the prophets he confirmed that promise, giving them, from time to time, fresh discoveries of his person, sufferings, and glory. While they were thus employed, they diligently endeavoured to become acquainted with the things themselves; yet considering, that not themselves, but future generations should enjoy the actual exhibition of them. They also searched after the time of their accomplishment; both when it should be, and what *manner of time* it should be; or what would be the state and condition of the church in those days.

The communication of this gift began betimes in the world; and continued during the whole preparatory state of the church. God 'spake by the mouth of his holy prophets, which have been since the world began.' God revealed many things to Adam himself, without which he could not have worshipped him aright; for though his natural light might be sufficient to direct him in the religious service required by the law of creation, yet not in the duties of that state into which he was brought by the entrance of sin. Hence he was directed to such ordinances of worship as were accepted with God; such were sacrifices. The prophecy of Enoch is recorded by the apostle Jude. And it is a matter neither curious nor difficult to demonstrate, that all the patriarchs before the flood were guided by a prophetical spirit in the imposition of names on those children who were to succeed them in the sacred line. Abraham is expressly called a prophet by God himself. Gen. xx. 7.

Now this gift of prophecy was the immediate effect of the operation of the Holy Spirit. Thus Peter testifies (2

Epist. i. 20.) 'Knowing this first, that no prophecy of Scripture is of any private interpretation' (or rather conception;) 'for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost :—it was not the fruit of men's private conceptions; nor subject to the wills of men, so as to attain or exercise it by their own ability; but it was given by 'inspiration of God;' the Holy Ghost actuating and guiding their minds. Wherever it is said that God spake by the prophets, or that the word of God came to them, the immediate work of the Spirit is intended. Thus Micah says, 'Truly I am full of power by the Spirit of the Lord.' Mic. iii. 8. Thus David speaks: 'The Spirit of the Lord spake by me, and his word was in my tongue.' 2 Sam. xxiii. 2. He spake to them, or in them, by his holy inspirations; and he spake by them in his effectual, infallible guidance of them, to utter and write what they received from him without mistake.

Prophecy may be considered two ways: precisely, for the prediction of things to come; but in general, it signifies to interpret and declare the mind or words of another. Thus God tells Moses, that he would 'make him a God to Pharaoh;'—to deal with him in the name and stead of God; and that 'Aaron his brother should be his prophet;'—interpret his meaning, and declare his words to Pharaoh, Moses having complained of the defect of his own utterance. Hence, in the New Testament, those who expounded the scriptures to the church, are called Prophets, and their work Prophecy; because they interpreted, or declared, the mind, will, or word of God to others.

This peculiar gift of the Spirit consisted in inspiration, or in breathing; and it is so called, from the nature and name of the Holy Spirit. The name by which he is revealed to us, signifies *Breath*; and therefore when our Saviour gave him to his disciples, he 'breathed upon them.' This expression also denotes the gentleness and facility of his operations on their minds, whereby he gently and softly breathed into them, as it were, the knowledge of holy things.

The immediate effects of this inspiration were, that those inspired were 'moved,' or acted, by the Holy Ghost; 2 Pet. i. 21 :—that is, he prepared and elevated their in-

tellectual faculties, to receive and retain his divine impressions. So a man tunes the strings of an instrument that it may receive the impressions of his finger, and give out the sound he intends. He did not speak in them, and leave it to their natural faculties to understand, remember, and report what he had spoken ;—but he himself acted their faculties, making use of them as his organs to express his words, and not their own conceptions. And this he did, with that light and evidence of his power, as left them under no suspicion whether their minds were under his influence or not. Men are liable so to fall under the power of their own imaginations; and Satan has often so imposed on the minds of some, that they have mistaken them for supernatural revelations ; but in the inspirations of the Holy Spirit, he gave them infallible assurance that it was himself alone by whom they were acted. If any shall ask, What were these infallible tokens ? I must plainly say, I cannot tell ; for these are things of which we have no experience. Nor is any thing of this nature pretended to by those who profess to experience the ordinary influences of the Spirit ; though some have falsely imputed it to them. But this I say, it was the design of the Spirit to give those who were extraordinarily inspired an assurance, sufficient to bear them out in the discharge of their duty, that they were acted by himself alone. They were often called to encounter various dangers, and some of them to lay down their lives in the work ; which they would not have done, without as full evidence of their inspiration as the nature of man is capable of, and such as secured them from all fear of delusion. On the word they delivered to others, there were such characters of divine truth, as rendered it worthy of belief ; and not to be rejected without the greatest guilt ; much more then was there such an evidence in it to the persons inspired. The case of Abraham fully confirms it. The Holy Ghost also guided the very organs of their bodies, whereby they expressed his revelations. He guided their tongues, as the mind of a man guides his hand in writing. Hence David says, ‘ My tongue is the pen of a ready writer,’ Ps. xlv. 1. And so with respect to the pattern of the temple, and the whole worship of it, he says, ‘ All this the Lord made me to understand in writing by his hand upon me, even all the work of this pattern.’ 1 Chron. xxviii. 12. The Spi

rit guided him in writing it, as plainly as if every particular had been expressed in writing by the finger of God.

It remains, that we consider those means by which the Spirit communicated his mind to the prophets; and these were chiefly voices, dreams, and visions: accompanied at times with symbolical actions and local changes.

1. God sometimes made use of an *Articulate Voice*. So 'he spake to Moses face to face, as a man speaketh to his friend.' Exod. xxxiii. 11. And perhaps the whole revelation made to him, was in this manner. So God spake to Elijah, to Samuel, to Jeremiah, and probably to all the prophets at their first entrance into their ministry. These voices were either immediately created by God himself, or by the ministry of angels: but the divine certainty of their minds was from an immediate internal work of the Spirit; without which they might have been imposed upon by external sounds.

2. Dreams were also made use of under the Old Testament; and to them also I refer those visions which they had in their sleep, though not called dreams. Hence that promise, 'I will pour out my Spirit—your young men shall see visions, and your old men shall dream dreams,' Acts ii. 17. Not that God intended to make much use of these under the New Testament; but the promise intends a plentiful effusion of that Spirit who acted by those means under the Old. Yet they were sometimes used; Paul had a vision in the night, Acts xvi. 10:—but of old they were more frequent. God made a signal revelation to Abraham, when 'a deep sleep fell upon him—and an horror of great darkness.' Gen. xv. 12. Daniel also heard 'a voice and words in a deep sleep.' But this sleep, I conceive, was not natural; but caused of God in a peculiar manner, that therein he might represent the image of things to their imaginations. And this way of revelation was so common, that one who pretended to prophesy would cry out, 'I have dreamed, I have dreamed!'

3. God revealed himself by visions to the prophets; hence they were called *Seers*. Isaiah terms his whole glorious prophecy 'the vision which he saw;' partly from the representation made to him (ch. vi.) and partly from the evidence of the things revealed to him; which were as clear to his mind as if he had had an ocular inspection;

them. Now these visions were either *outward representations* of things to their bodily eyes, or *inward representations* to their minds. (1.) There were sometimes appearances of persons, or things, made to their outward senses, in which God employed the ministry of angels. Thus three men appeared to Abraham (Gen. xviii. 2.); one of whom was the Son of God himself; the other two ministering angels. Of the same kind was the burning bush which Moses saw;—the man that Joshua saw at the siege of Jericho;—the seething-pot, the almond tree, and basket of figs, seen by Jeremiah, &c. (2.) They were sometimes made only to their minds. When Peter saw the vision of a sheet let down from Heaven, it is said (Acts x. 10.) he was in a trance or ecstasy; whereby for a season he was deprived of the use of his bodily senses. And to this head I refer Daniel's and the Apolyptical visions; and especialiy all those visions wherein any representation was made of God himself and his glorious throne; as in 1 Kings xxii. 19. Isa. vi. 1. Ezek. i. 3. &c. In all these there was no use of the bodily senses of the prophets; but their minds were impressed with ideas and representations of things: but this was so effectual, that they understood not but that they had also made use of their visive faculty. Now these visions were granted to the prophets, to confirm their minds, and affect their hearts with a clear and forcible apprehension of those things which they were to communicate to others. But it was necessary, in order to render these visions direct parts of divine revelation, that the minds of the prophets should be elevated in a due manner by the Holy Spirit for the reception of them; and that they should be enabled faithfully to retain, and infallibly to declare, what was so represented to them.

4. Symbolical actions were sometimes enjoined on the prophets. Isaiah was commanded to walk naked and barefoot; Jeremiah to dispose of a linen-girdle; Ezekiel to lie on his side in the siege. Now some of these things being against the light of nature and the law of God, cannot be supposed to have been actually done, but represented to them in visions, to make the deeper impression on them. As to most other instances, they might be *really performed, and not in vision only.*

5. *Their revelations were accompanied with local muta-*

tions, or being transported from one place to another, as Ezekiel was (Ezek. viii. 3, and xi. 21.); and it is expressly said, that it was in the visions of God. Falling into a trance, or ecstasy, wherein the exercise of their outward senses was suspended, their minds were carried in a holy rapture from one place to another; which was effected only by a divine representation of things, which were done in places from whence they were really absent. Now all these belong to the manifold variety of divine revelations, mentioned Heb. i. 10.

The writing of the Scripture was another effect of the Holy Ghost. The Apostle tells us, that 'the Scripture, or writing itself (*ἡ γραφή*) was by inspiration from God.' 2 Tim. iii. 16. This ministry was first committed to Moses. There were many prophets before him; but he was the first who committed the will of God to writing, after God himself, who wrote the law in tables of stone, which was the beginning and pattern of the Scripture. The writers of the historical books of the Old Testament are unknown; but it is certain they were of the number of 'holy men who spake and wrote as they were moved by the Holy Ghost.' Hence they are called Prophets; for though they wrote historically, yet it was not from their own memory, nor from tradition, nor from records (though they might be furnished with these); but by the guidance of the Holy Spirit.

Three things concurred in this work. 1. The inspiration of the minds of the prophets, with the knowledge of the things communicated to them: 2. The suggestion of words to express the conceptions of their minds: 3. The guidance of their hands in setting down the words suggested. If either of these were wanting, the Scripture could not be absolutely divine and infallible. Some indeed think, from the variety of style observable in the Scriptures, that the substance only was given them; and that the words were left to their own abilities. I shall only say, that this variety arises chiefly from the variety of the subjects treated of; and can give no countenance to the profaneness of this opinion; for the Holy Ghost does not put a force on the minds of men, but acts on them agreeably to their nature and endowments. The words therefore which he suggests are such as are familiar to themselves. We grant, that they used their own abilities in

the choice of words ; but the Holy Spirit, who is more intimate to the minds of men than they are themselves, so guided them, that the words they fixed on were as certainly from him as if they had been spoken to them by an audible voice ; otherwise they could not be said to speak as they were moved by the Holy Ghost ; nor could their writing be of divine inspiration. Hence in the original, great senses and significations often depend on a single letter, as in the change of Abram's name to Abraham ; and our Saviour affirms, that every *apex* and *iota* of the law is under the care of God. Matt. v.

The third sort of the extraordinary operations of the Holy Ghost are *miracles* ; such as were wrought by Moses, Joshua, Elijah, Elisha, and others. Now these were all the immediate effects of the divine power of the Holy Ghost ; for by miracles we mean such effects as are really beyond and above the power of natural causes, however applied. It is expressly said of Christ himself, that he wrought miracles (casting out devils for instance) by the Holy Ghost ; and if their immediate production was by his power in the human nature of the Son of God, how much more must it be granted, that it was by him alone that they were wrought by mere men ; and, therefore, when they are said to be wrought by the *hand* or *finger* of God, it is the person of the Spirit which is intended. And the persons by whom they were wrought, were never the real subjects of the power whereby they were wrought, as though it should reside or be inherent in them (Acts iii. 12, 26.) ; only they were infallibly directed by the Holy Ghost, by word or action, to pre-signify their operation. Thus, when Joshua commanded the sun and moon to stand still, there was no power in him to influence the whole frame of nature ; only he had a divine warrant to speak that which God himself would effect ; whence it is said, ' God hearkened to the voice of a man*.' So in all other miraculous operations, even

* Some of the Jewish writers interpret this passage to signify, merely the speed of Joshua in subduing his enemies before the close of the day ; and this they do, lest Joshua should be thought to have wrought a greater miracle than Moses. Our author also observes that some Christian writers countenance this fiction. To remove a variety of difficulties which have been started from this remarkable story, the Editor begs leave to transcribe the following elucidation of

where the members of the body were instrumental of the miracle, as in the gift of tongues ; they who had that gift did not speak from any skill residing in them, but they were merely organs of the Holy Ghost, which he moved at his pleasure. The design of all these operations was to confirm their ministry. Thus when God sent Moses to declare his will to Israel, he commands him to work miracles, that they might believe he was sent of God (Exod. iv. 8.) ; and these were called Signs, because they were tokens of the presence of God. And these are the general heads of the extraordinary operations of the Spirit, exceeding all human or natural abilities.

But besides these, there were other operations of the Spirit, whereby he improved and exalted the natural faculties of men for special purposes ; and these have respect to things political, moral, natural, and intellectual.

1. Political gifts were bestowed on persons, whereby they were formed for civil government. Government among men, is of great concernment to the glory of God and the welfare of society ; without it, the whole world would be a scene of violence, wickedness, and confusion. Now all will allow that peculiar abilities are requisite for this purpose. Those who are in authority should diligently cultivate them ; or the world and themselves will soon feel the effects of their negligence. But because the utmost of what men may attain by ordinary means, is

the matter from Pike's *Philosophia Sacra*, p. 47. 'The place now quoted has been constantly brought as an objection against the Scripture's allowing the motion of the earth ; and is insisted on as a proof, that the Scriptures assert the motion of the sun round the earth. But I conceive that this mistake arises from quoting the place imperfectly. 'Tis usually said,—Does not Joshua say, 'Sun, stand thou still?' and the next words are generally dropped ; whereas it runs thus : 'Sun, stand thou still in Gibeon ; and thou Moon, in the valley of Ajalon.' Now I ask, Was the body of the sun in Gibeon, or the body of the moon in the valley of Ajalon? Surely, No : but the light proceeding from the sun, and the light reflected from the moon were both there. Joshua means, not the bodies, but the lights of the sun and moon, which were made to remain for a time in the same situation in Gibeon and Ajalon. And this was effected by a miraculous power, without making any alteration in the bodies of the sun, moon, or earth. The Hebrew words, *Shemesh* and *Yarab*, mean the light of the sun and moon, &c.

not sufficient for some special ends which God designed by their government, the Holy Ghost sometimes gave a special improvement to their mental abilities, and which was sometimes manifested by external signs. Thus, when the Sanhedrim was first appointed for the assistance of Moses, 'the Lord said, Gather unto me seventy men of the elders of Israel, and I will take of the Spirit that is upon thee, and put it upon them; and they shall bear the burden of the people with thee. And the Lord took of the Spirit that was on Moses, and gave it to the seventy elders; and the Spirit rested on them.' Numb. xi. 16, 17. 25. So when God would erect a new kind of government among them, and designed Saul to be their king, he gave him 'another heart;' being called from a low condition to royal dignity, the Spirit of God endowed him with wisdom and magnanimity fit for his high office. And this was accompanied with a visible token, an extraordinary afflatus, that the people might acquiesce in his appointment. 1 Sam. x. 9. For the same reason he instituted the anointing of kings; for it was a token of the communication of the gifts of the Spirit. And indeed, so great is the burden with which a just and useful government is attended,—so great are the temptations arising from power and riches, that without special assistance, men will either sink under its weight, or miscarry in its management. This made Solomon prefer wisdom (for rule) before every other blessing; and if the rulers of the earth would follow his example, and earnestly pray for the supplies of the Spirit, it would be better with them and the world than it commonly is. God sometimes carried this dispensation beyond the pale of the church; and I doubt not he continues so to do. Thus he anointed Cyrus (Isa. xlv. 1.) who had a great work to do for God; for he was to execute his judgments on Babylon, and to deliver his people; for both these purposes he needed special aid from the Spirit, though in himself he was but a 'ravenous bird of prey.' Isa. xlv. 11. How many on whom these gifts are bestowed, never consider their Author; but sacrifice to their own sets, and look on themselves as the springs of all their wisdom and ability! But it is no wonder that all regard to the gifts of the Spirit in the government of the world

is despised, when his whole work, as to the church self, is openly derided !

2. We may add those moral virtues which were given to some persons for the accomplishment of particular designs. So he came upon Gideon and Jephthah, to qualify them for delivering his people from their enemies Judges vi. 34. and xi. 29. It is said before of them, they were ‘ men of valour.’ This coming of the Spirit upon them, was his special excitation of their courage and fortifying their minds against danger ; and this he by such an efficacious impression of his power, that they themselves received a full confirmation of their call, and might discern the presence of God with them. Hence is said, ‘ the Spirit of God clothed them ;’ they were warmed themselves, and known to others by his gifts.

3. There are several instances of his adding to gifts of the mind, whereby he qualified persons for their duties, even bodily strength, when that also was needed. Such was his gift to Samson. His bodily strength supernatural, and therefore when he put it forth, he said, ‘ the Spirit of the Lord came mightily upon him, and wrought powerfully in him. And he gave him strength in the way of an ordinance, appointing the growing of his hair to be the pledge of it ; the covenant which being violated, he lost for a season the gift of it Judges xiv. 6. xv. 14.

4. Intellectual gifts were also communicated to some persons. So he endowed Bezaliel and Aholiab with wisdom and skill in all manner of curious workmanship for the building and beautifying the tabernacle. Exodus xxxi. 2, 3. Whether Bezaliel had before given him to the acquisition of those arts is uncertain ; but his spiritual endowments were certainly extraordinary. The Spirit of God improved and strengthened his natural faculties to a perception of those curious works, with which to contrive and dispose of them according to the command appointed by God himself.

And thus I have briefly passed through the dispensation of the Spirit under the Old Testament, nor have I aimed to gather up his whole work ; for then every talent that is praise-worthy in the church must have been required into ; for without him, all is death, and darkness.

sin: but these instances are sufficient to prove that being and welfare of the church depended solely on operations. From him was the word of promise, the of prophecy, the revelation and institution of all the rites of worship; and all those gifts and abilities which have been received for the rule, protection, and deliverance of the church. And if this was the state of things under the Old Testament, a judgment may thence be formed how it is under the New; the principal advantage of which, next to the coming of Christ, is the pouring out of the Spirit in a larger measure than before. Yet some men think that neither he nor his work are of great use to us; and though we find every thing is good, even under the Old Testament, assigned to him, it is hard to persuade some persons that he continues now to do any good at all:—so adverse are the thoughts of God and men in these things, where our thoughts are not captivated to the obedience of faith.

CHAPTER II.

Of the Dispensations of the Holy Spirit, with respect to the New Creation.

WE now proceed to the principal part of our work, the Dispensation of the Spirit with respect to the world, or the New Creation of all things in and by Jesus Christ;—and this demands our most diligent enquiry; is there any more important principle in the Christian religion. The doctrine of the being and unity of God is common to us with the rest of mankind: the doctrine of the Trinity was known to all who enjoyed divine revelation, even under the Old Testament: the incarnation of the Son of God was promised and expected from the first time of sin: but this dispensation of the Spirit is peculiar to the New Testament, that the evangelist, speaking of it, says, ‘the Holy Ghost was not yet given, nor was Jesus was not yet glorified’ (John vii. 39); and the disciples of John knew not ‘whether there were any

Holy Ghost' (Acts x. 2): both which sayings res this his dispensation; for he did not then begin to nor were they ignorant of his existence. To stir u therefore to diligence in this enquiry, I shall propo few additional considerations.

1. The plentiful effusion of the Spirit is the great vilege and pre-eminence of the Gospel-church state. coming of Christ in the flesh, was the great promise the Old Testament; but he was so to come, as to pu end to that whole church-state, wherein his coming expected. But this promise of the Spirit was to be foundation of another church-state, and the means o continuance. If, therefore, we have any interest in Gospel itself, let us attend to these things.

2. The ministry of the Gospel, whereby we are gotten again, is, from his promised presence with it work in it, called the Ministry of the Spirit (2 Cor. 6.) in opposition to 'the ministration of the law; which, however, there was a multitude of ordinance worship and glorious ceremonies. And he who kn no more of the Ministry of the Gospel than what a sists in an attendance to the letter of institutions, kn nothing of it. Not that there is any extraordinary in ration now pretended to by us,—but there is that sence of the Spirit of God with the ministry of the C pel, in his assistance, communication of gifts and al ties, guidance, and direction, without which it is use and unprofitable.

5. The promise and gift of the Spirit, under the C pel, is not granted to any peculiar sort of persons, to all believers, as their conditions and occasions requ The Papists would confine this promise to their Pope councils; but it is the common concern of all believ in their places and stations; of all churches in their der; and of all ministers in their office. It is true t his extraordinary effects which were necessary for lay the foundation of the church, have ceased; but the wh work of his grace is no less carried on at this day tha was on the day of Pentecost; and so is his communi tion of gifts for the edification of the church. Eph. 10, &c. The owning therefore of the work of the Spi is the principal part of that profession to which all lievers are called.

This vain imagination evidently arises from a denial of original sin ; for if man be not originally depraved, it is certain that he needs no spiritual renovation. It is enough that by change of life he renounce a custom of sinning, and reform his conversation ;—but, as it has been already shewn, and will be more fully evinced, that in our regeneration the native darkness of our minds is dispelled, spiritual light introduced, the stubbornness of our wills removed, a new principle of life bestowed, and the disorder of our affections cured,—so the contrary opinion, directly opposite to the Scriptures, the faith of the ancient church, and the experience of all believers, has nothing but ignorance and confidence to support it.

Thirdly. The work of the Holy Spirit in regeneration, does not consist in enthusiastical raptures, ecstasies, voices, or any thing of the like kind. Such things may have been pretended to by some weak and deluded persons ; but the countenancing of such imaginations, or teaching men to expect them while holiness was neglected, is a false accusation, as our writings and preachings fully testify. Therefore, as to this negative principle, we observe, That the Holy Spirit usually exerts his power in the use of means ; and that he works on men agreeably to their natures. He does not come upon them with involuntary raptures ; using their mental powers as the evil spirit wrests the bodies of possessed persons ; his whole work is rationally to be accounted for by those who believe the Scriptures, and have received the Spirit of truth, whom the world cannot receive. Indeed, the efficiency of the Spirit in quickening our souls, is no otherwise to be comprehended than any other act of creating power ; for as we ‘ hear the wind, but know not whence it cometh, nor whither it goeth, so is every one that is born of the Spirit ;’—but this is certain, that he works nothing but what is determined and declared in the written word ; and that he puts no force on the faculties of our souls, but works in them and by them suitably to their nature. Yet so it is come to pass, that many regenerate persons have been looked upon by the world as mad, enthusiastic, and fanatical. So the captains of the host esteemed the prophet who came to anoint Jehu ; and the kindred of our Saviour, when he began to preach the gospel, said he was beside himself ;—so Festus judged of Paul,—and the

Author of the Book of Wisdom represents the acknowledgments some will hereafter make: 'They shall say, because of the trouble of their minds, This is he whom we accounted a scorn, and a common reproach. We fools esteemed his life madness, and his latter end to have been shameful; but now is he reckoned among the sons of God, and his lot is among the holy ones.'—From what has been said, it appears,

That the work of the Spirit in regeneration, ought to be seriously considered by the preachers and hearers of the gospel. As to the former, there is a peculiar reason for their attention to it; for they are employed in the work itself by the Spirit of God, as instruments of effecting it. Hence the apostle Paul styles himself a father:—'Though you have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the gospel.' He had been the instrument of their conversion, and was therefore their spiritual father. So, speaking of Onesimus, he calls him his son, whom he had begotten in his bonds. Now certainly it is the duty of ministers to understand their work;—to be spiritually skilled in the doctrine of regeneration as to its nature, causes, effects, and evidences, is one principal part of a minister's furniture for his work; without which he cannot 'divide the word aright,' nor shew himself a worky man that needs not to be ashamed. Yet it is scarcely imaginable with what rage of spirit, with what scornful expressions, this whole work is traduced, and exposed to contempt! Some who have laboured in it are charged with 'prescribing tedious trains of conversion, and subtil processes of regeneration, to fill people's heads with swarms of superstitious fears and scruples about the due degrees of godly sorrow, and the certain symptoms of a thorough humiliation.' Could any mistake be charged on particular persons in prescribing rules in these things, not warranted by Scripture, it were not amiss to refute them; but these expressions are evidently intended to reproach the word of God itself; and I must profess, that I believe the degeneracy from the truth and power of religion, and the contempt that is cast on the grace of *Christ*, will be sadly ominous to the whole state of the reformed Church among us, if not corrected in time!—*but what I affirm is, that it is a duty indispensably in*

reference to the person of the Son, or to the sons of men, for the accomplishment of the Father's counsel, and the Son's work, in the special application of both to their proper ends. Hereby he is made known to us, and hereby our faith is directed. And thus, in this great work, God causes all his glory to pass before us, that we may know and worship him aright. And what is the peculiar work of the Holy Ghost herein, we shall now declare.

CHAPTER III.

Work of the Holy Spirit with respect to the Human Nature of Christ, the Head of the New Creation.

THE dispensation and work of the Spirit in the New Creation, respect, first, The *Head* of the Church, Jesus Christ; and, secondly, The *Members* of his mystical body. We are therefore, in the first place, to enquire, what are those operations of which the person of Christ in his human nature was the immediate object?

First. The formation and miraculous conception of the body of Christ in the womb of the blessed Virgin, was the peculiar work of the Holy Ghost. With respect indeed to the designation of it, it is ascribed to the Father by Christ himself: 'a body hast thou prepared me;' that is, in the eternal counsel and love of the Father. And as to the voluntary assumption of it, it is ascribed to the Son himself, who, because 'the children were partakers of flesh and blood, himself also took part of the same.' But the divine efficiency in this matter, was the peculiar work of the Holy Ghost, Matt. i. 18. 'When his mother Mary was espoused to Joseph, before they came together, she was found to be with child of the Holy Ghost.' (Ver. 20.) 'That which is conceived in her, is of the Holy Ghost.' Luke i. 35. 'The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born

of thee shall be called the Son of God.' This act of the Spirit was a creating act; not indeed like the first creating act, which produced the matter of all things out of nothing; but like those subsequent acts of creation, whereby out of matter already prepared, things were made what they were not before. So man was formed of the dust of the earth, and woman of a rib taken from man. Thus in forming the body of Christ, though it was effected by an act of infinite power, yet it was made of the substance of the blessed Virgin. And this was necessary, (1.) On account of the first promise, 'that the seed of the woman should bruise the serpent's head;' for the Word was to be 'made flesh,' and to be 'made of a woman.' (2.) It was necessary also for the accomplishment of the promises made to Abraham and David; for the Messiah was to proceed from their loins; he was to take upon him 'the seed of Abraham,' and to be made of 'the seed of David, according to the flesh.' (3.) To confirm this truth, his genealogy, according to the flesh, is given us by two of the evangelists, which were neither true nor to the purpose, if he were not made of the substance of the Virgin. (4.) Besides, all our alliance to him, whence he was meet to be our Saviour, depends on this. For if he had not been partaker of our nature, there would have been no foundation for the imputation of what he did and suffered, to us (Rom. viii. 3.): hence these are accounted to us, as they could not be to angels, whose nature he did not assume. Heb. ii. 16. And from hence may be inferred,

1. That Christ could not on this account, even with respect to his human nature, be said to be 'the Son of the Holy Ghost;' though he supplied the place of a natural father; for the relation of filiation arises only from a perfect generation, and not from every effect of an efficient cause. When one fire is kindled by another, we do not say it is the son of that other: much less when a man builds a house, do we say it is his son. There was therefore no other relation between the person of the Spirit and the human nature of Christ, than that of a Creator and a creature.

2. That this act of the Spirit, in forming the body of Christ, differs from the act of the Son in assuming the human nature into personal union with himself. The latter

was not an act of creation, but of ineffable love and wisdom; taking the nature so prepared for him to be his own in the instant of formation, and thereby preventing the singular and individual subsistence of that nature by itself.

3. Hence also it follows, that the conception of Christ in the womb, being the effect of a creating act, was not accomplished successively and in process of time, but was perfected in an instant. For though creating acts of infinite power may have a process allotted to them (as the world was created in six days) yet each part that was the object of a special creating act, was instantaneously produced. So was the forming the body of Christ, though it increased afterwards in the womb unto the birth. And as it is probable that this conception was immediately on the angelical salutation, so it was necessary that nothing of the human nature of Christ should exist of itself, antecedently to its union with the Son of God: for in the very instant of its formation was the 'Word made flesh,' and the Son of God was 'made of a woman.'

It only remains that we consider how the conception of Christ is assigned both to the Holy Ghost, and to the Virgin: 'A Virgin shall conceive.' Isa. vii. 14. 'Thou shalt conceive in thy womb, and bring forth a son.' Luke i. 31. And yet in that ancient creed, commonly called the Apostles', it is said 'he was conceived by the Holy Ghost,' and only 'born of the Virgin Mary.' We are to observe, that this work is assigned to the Spirit as the efficient cause, who by his power produced the effect; and to the holy Virgin, as the passive material cause; for his body was formed of her substance. And this was after her espousal to Joseph. For, (1.) Under the cover of her marriage to him, she was to receive a protection of her innocency. (2.) God provided one that should take care of her and her child in his infancy:—and hereby, (3.) Was our Saviour freed from the imputation of an illegitimate birth, till by his own miracles he should give testimony to his miraculous conception. (4.) That he might have one, on whose account his genealogy might be recorded, to manifest the accomplishment of the promise to Abraham and David: for the line of genealogy was, not legally continued by the mother only. Hence Matthew gives us the genealogy by Joseph, to whom his mo-

ther was legally espoused ; and though Luke gives us the true natural line of his descent by the progenitors of the Virgin, yet he names her not, only mentioning her espousals ; he begins with her father Heli. Luke iii. 23.

From this miraculous creation of the body of Christ, it became a meet habitation for his holy soul. We have not only the general depravity of our nature, but the obliquity of our particular constitutions to conflict with. Hence, one is disposed to anger, another to levity, a third to sensuality, and another to sloth. But the body of Christ being perfectly pure, there was no tendency in his constitution to the least deviation from perfect holiness. The exquisite harmony of his natural temperature, made love, meekness, gentleness, patience, benignity and goodness, natural to him, as having an incapacity of such motions as should have a contrary tendency. Hence also, though he took on him those infirmities which belong to human nature, yet he took none of our particular infirmities, which cleave to us through the vice of our constitutions. Those natural passions of our minds, which are capable of being means of trouble, as grief and sorrow, he took upon him ; and also those infirmities of nature which are troublesome to the body, as hunger, thirst, weariness, and pain ; but as to our bodily diseases and distempers, he was absolutely free from.

Secondly. The human nature of Christ being thus miraculously formed, was sanctified from its conception, and filled with grace according to its capacity. Being not begotten by natural generation, it derived no taint of original sin from Adam ; but was absolutely innocent, as Adam was in the day he was created. Besides, it was positively endowed by the Spirit with all grace : ' There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots ; and the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord.' Isa. xi. 1, 2, 3. The Spirit's first sanctifying work in the womb, is principally intended in this promise. The soul of Christ, from the first moment of its infusion, was a subject capable of a fulness of grace, as to its habitual

residence, though the actual exercise of it was suspended till the organs of the body were fitted for it.

Thirdly. The Spirit carried on this work:—and here we must observe two things: (1.) Christ, as man, exercised all grace by the rational powers of his soul, his understanding, will, and affections; for he acted grace as a man. His divine nature did not supply the place of a human soul, nor did it immediately operate the works he performed; but being a perfect man, his rational soul was the immediate principle of all his moral operations. In the improvement and exercise of these faculties, he made a progress like other men, accompanied with a progression in grace also. ‘The child grew,’ (Luke ii. 40.) that is, in bodily stature, ‘and waxed strong in spirit,’ (v. 52.) or in the faculties of his mind; he is said to ‘increase in wisdom and in stature’ (v. 47.); he was (*πληθυνεν σοφίας*) continually filling and filled with new degrees of wisdom, as the rational faculties of his mind were capable of it. And this growth was the peculiar work of the Holy Ghost. (2.) His human nature was capable of having new objects presented, of which before it had a simple nescience; and this is as inseparable from human nature as such, as weariness or hunger; but is no vice or blameable defect. Ignorance of any thing one ought to know, is a moral defect, and can never be ascribed to Christ; but as it is merely a nescience of some things, it is only a denial of infinite omniscience, not inconsistent with the highest holiness of human nature. Hence our Lord says of himself, that he ‘knew not the day and hour of the end of all things;’ and our apostle says of him, that ‘he learned obedience by suffering.’ In the representation of things anew to his human nature, the wisdom of it was objectively increased; and in new trials he learned experimentally the new exercise of grace. And this was the constant work of the Spirit, who dwelt in him ‘without measure.’

Fourthly. The Holy Spirit anointed him with all those extraordinary powers which were necessary for the discharge of his office. ‘The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives; and the opening of the prison to them that are bound.’

the ascription of this work to the Holy Spirit; for if all these things may be wrought in the minds of men, who yet come short of the grace of God, how can he be thought to be the Author of this work? Shall we ascribe to him a weak and imperfect work? or think that he deserts what he has undertaken?

I answer,—In many persons who are thus affected, real conversion ensues; and thus these preparatory operations make way for the introduction of a new spiritual life; and so they belong to a work that is perfect in its kind. Wherever they come short of it, it is not from any imperfection in themselves, but from the sins of men. For instance, common illumination and conviction of sin have a tendency to conversion; and where this end is not attained, it is from the wilfulness and stubbornness of the mind. This actual resistance God is pleased to take away in some: it is therefore of sovereign grace where it is removed; but the sin of men, where it is continued. Besides, the Holy Spirit is a voluntary agent:—he works when and how he pleases. All his operations infallibly accomplish the end he designs; which, in these, is only that men may be enlightened, humbled, and reformed; wherein he fails not. Thus, he is pleased to take on him the management of the law, and so to bring the soul into bondage thereby, that it may be stirred up to seek after deliverance; and he is thence called ‘the Spirit of bondage unto fear.’ This work constitutes the third ground in the parable of the sower. It receives the seed, and springs up hopefully; till by cares of the world and temptations, it is choked and lost. Now, because it often resembles regeneration so much, that neither the world nor the church are able to distinguish between them, it is of great importance to the professors of the gospel, to inquire, Whether they have experienced any other work on their souls or not?—for, though this be a good work, yet if men attain no more, they will perish. I shall therefore give some instances of what this whole work, in its utmost improvement, cannot effect; whereby persons may form a judgment how it is with them.

1. It may be observed, that we have placed all the effects of this work in the mind, conscience, affections, and conversation. But the *Will*, which is the ruling faculty

he made an entrance into his ministry. By his assistance he was carried triumphantly through his temptations, and obtained a perfect conquest of his adversary, who endeavoured by all means to oppose and hinder him in his work. The temptation being finished, he returned from the wilderness to preach the gospel 'in the power of the Spirit;' and thence, in his first sermon at Nazareth, he took those words of the prophet for his text; 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor.' And as he thus began his ministry in the power of the Spirit, he continually put forth his wisdom and grace, to the astonishment of all, stopping the mouths of his enemies. By him he was strengthened, and comforted in his whole course from first to last.

Seventhly. He offered himself up to God through the eternal Spirit. Heb. ix. 14. Those who look only at the outward part of Christ's death, can see nothing but suffering in it. The Jews took him, and with the soldiers scourged and slew him. But the principal consideration of it is, his own offering himself a sacrifice to God, to make atonement for sinners; and this he did by the eternal Spirit; wherein we may notice the following instances:

1. He sanctified, or dedicated himself to God, to be a sacrifice. 'For their sakes I sanctify myself.' John xvii. 9. He was before this perfectly sanctified as to all inherent holiness, but he now consecrated himself to be a sacrifice, as the victim to be sacrificed of old was first devoted to that purpose. This was his first sacerdotal act; and this he did through the effectual operation of the eternal Spirit.

2. He went voluntarily to the garden, which answered to the bringing of the victim to the door of the tabernacle, according to the law; for there he not only gave himself up into the hands of his enemies, but he also actually entered upon the offering up of himself to God in his agony, when he 'offered up prayers and supplications.'

3. In all that ensued, he offered himself to God by those actings of the graces of the Holy Spirit in him, which accompanied him to the last; and on these depends the efficacy of his atonement. We may therefore enquire what those graces were.

ance as if none were in the house but themselves; but the family is not removed; they live there still. So light and conviction come and lodge in the mind and affections, as if they would possess them entirely: but after, all, they leave the quiet places of the house for the world, and sin, and self. On the contrary, true grace fills up the affections with spiritual things. It denies not room to lawful things, as relations and enjoyments, merely as they are natural and are content to be subordinate to God; but if they would be carnal, disorderly, or predominant, it turns them out.

5. This work is frequently carried on so far in reformation, that it will express the whole form of godliness; but here also it is deficient; for it will consist with reigning sins of ignorance. It leads not to the abhorrence of all sin, as sin; nor to a desire of universal conformity to Christ; but often leaves great sins unregarded. Besides, its reformation of the life is seldom universal, as to all known sins, unless it be for a season, while the soul is in a flagrant pursuit of self-righteousness. When the efficacy of first impressions abate, lust will reserve some peculiar way of venting himself. Further: The conversation of such persons is assuredly fading and decaying:—coldness, love of the world, carnal security, get ground upon them every day. Hence, though by abstinence from open sensualities, they may not be given up to them, yet they become walking and talking skeletons in religion; dry, sapless, and useless worldlings. But where the soul is inlaid with real grace, it is in a state of thriving continually. Such an one will go on from strength to strength, from grace to grace, from glory to glory, and will be fat and flourishing in old age. By these things we may learn to distinguish between the preparatory work mentioned, and that of real saving conversion to God.

as wrought in him by the eternal Spirit, and thereby him; he offered himself to God.

So this also belongs that faith which he now acted and his promises. And this respected (1.) Him that he should be supported, and carried through to a blessed issue: 'I will put my trust in him.'

13. Herein, indeed, he was horribly assaulted, cried out, 'My God, my God, why hast thou forsaken me?' But after all, his faith was victorious. Psal.

—11. (2.) This faith of his respected the Covenant. The blood that he now shed was the blood of the atonement; and it was shed for the Church, that the blessing of the covenant might be communicated to them, in respect to which he exercised faith, as fully appears in prayer. John xvii.

These gracious actings of the soul of Christ were the means whereby in his death, which was violent as to the effects of it, and penal as to the sentence of the law, he voluntarily offered himself up as a sacrifice for sin; these were the things which, from the dignity of his person, became efficacious and victorious; and without his death had been no oblation. These rendered his sacrifice a sacrifice of a sweet smelling savour to God. He was so absolutely delighted with these glorious acts of love and obedience, that he 'smelt a savour of rest' to all mankind. He was more pleased with the obedience of Christ than he was displeased with the sin of

Adam. There was a peculiar work of the Spirit to Christ, while he was in the state of the dead. His spirit he committed into the hands of his Father, and engaged to preserve him in death, and to shew him again 'the path of life.' His holy body in the grave was under the special care of the Spirit of God; whereby that great promise was accomplished, 'that the soul should not be left in Hell (the unseen state) where the Holy One see corruption.' It is the *body* of Christ that is here called *the Holy One*; it was made an offering by the conception of it in the womb by the power of the Holy Ghost; and is distinguished from his person and opposed by Peter (Acts ii. 29.) to the dead *David*, 'which saw corruption.' This holy substance was preserved in its integrity by the power of the

Spirit, without any of those accidents of change which attend the dead bodies of others.

Ninthly. There was a peculiar work of the Holy Spirit in his resurrection; he was put to death in the flesh, 'but quickened in the Spirit,' restored to life by the Spirit. 1 Pet. iii. 18, &c. To the same purpose we are instructed by our apostle: 'But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies.' Rom. viii. 11. And in another place he prays that, by the work of the Spirit in the Ephesians, they might experience the greatness of that power which he exerted in raising Christ from the dead. Eph. i. 17. And the evidence given to his being the Son of God by his resurrection, is said to be 'according to the Spirit of holiness,' or the Holy Spirit. Rom. i. 4. This also is the meaning of that expression, 'Justified in the Spirit.' 1 Tim. iii. 16. God was manifest in the flesh, by his incarnation; and justified in the Spirit, by a declaration of his acquittal from the sentence of death, by his resurrection from the dead, through the mighty working of the Spirit of God.

Tenthly. The Holy Spirit glorified the Human nature, and made it every way meet for its eternal residence at the right hand of God, and a pattern of the glorification of the bodies of all believers. He who first made his nature holy, now made it glorious: and as we are made conformable to him in our souls here, so he is in his glorified body, the pattern of that glory which in our mortal bodies we shall receive by the same Spirit. Phil. iii. 21.

There is yet another work of the Spirit, not immediately on the person of Christ, but on his behalf; and this is his witness-bearing to him that he is the Son of God. It is well known how our Lord was reproached in this world; and how ignominiously he was sent out of it by death. Hence a great contest ensued, in which Hell and Heaven were deeply engaged. The world in general affirmed that he was an impostor, justly punished for his evil deeds: he, on the other side, chose twelve apostles to testify the holiness of his life, the purity of his doctrine, and the accomplishment of the prophecies concerning him: but what could the testimony of twelve poor

gh honest men, prevail against the confronting suff-
of the world? Wherefore this work of bearing-
ess to Christ, was committed to him who is above all,
who is able to make his testimony prevalent. 'But
the Comforter is come, he shall testify of me.'
xv. 26. Accordingly the apostles plead his con-
ing testimony:—'We are his witnesses—and so al-
the Holy Spirit;' and the manner of his bearing-
ness was, 'with signs and wonders, and with diverse
acles and gifts.' The great design of which was to
witness to the person of Jesus, that he was indeed
Son of God; owned and exalted by him. And thus,
ether with the effectual power which accompanied the
pel, the generality of mankind were subdued to the
edience of the faith.

By these considerations we may be led into that know-
ledge of Jesus Christ which is so necessary, so useful,
and so much recommended to us in the Scripture. And
utter neglect of this knowledge is not more pernicious
to the souls of men, than the learning of it by undue
means, such as the use of images among the Papists;
for, besides that they are forbidden of God for any such
purposes, and cursed with barrenness as to any useful
ends,—they are in themselves suited only to ingenerate
vain and carnal thoughts in superstitious minds. This is
best to know Christ only 'after the flesh;' but the
 glory of his human nature consists alone in these eminent,
culiar, ineffable communications of the Spirit of God
to him, and his powerful operations in him. This is
presented in the glass of the Gospel, which we behold-
ing by faith, are changed into the same image, by the
work of the Spirit.

But the considerations we have insisted on, if duly re-
corded, will guide us into a spiritual knowledge of
Christ; and we are thus to know him: (1.) That we
may love him with a pure unmixed love. It is true that
the person of Christ, as God-man, is the proper and ulti-
mate object of our love: but a distinct consideration of
his natures and their excellencies, is effectual to draw
forth our love towards him. 'He is white and ruddy,
the chiefest among ten thousand,'—that is, perfect in the
purity of the graces of the Holy Spirit, which render
him exceedingly amiable. Would you therefore propose

Christ to your affections, so that your love may be sincere, and not lavished away on a false object, the creature of your own imaginations?—Consider what has been said concerning him :—the blessed union of his two natures in the same person,—the uncreated glories of his divine nature,—and the perfection of grace which dwelt in his human nature ; and if you can and do delight in him, and love him on these accounts, your love is genuine and spiritual. (2.) We are to know Christ, so as to labour after conformity to him ; and this conformity consists in a participation of the graces whose fulness dwells in him. And we cannot regularly press after this, but by an acquaintance with the work of the Spirit on his human nature. And thus we have given a brief delineation of the dispensation of the Holy Spirit in and towards the person of Christ, the head of the church : his preparation of a mystical body for him, in his gracious operations on the elect of God, must be next considered.

CHAPTER IV.

The General Work of the Spirit with respect to the Members of that Body whereof Christ is the Head.

WE have considered the work of the Spirit in laying the foundation of the New Testament Church, by his dispensations towards Christ the head of it. He is the *foundation-stone* of this building, with *seven eyes* engraven on him, or filled with an absolute perfection of all the gifts and graces of the Spirit. Zech. iii. 9. The same hand that laid this foundation, doth also finish the building. The same Spirit which was given to him, ‘not by measure,’ giveth grace to every one of us, ‘according to the measure of the gift of Christ.’ He who prepared, sanctified, and glorified the human nature of the head of the church, has undertaken to prepare, sanctify, and glorify his mystical body, or all the elect given to him by the Father. Concerning which, the following things may be premised :

1. This work of the Spirit-being not an original, but a perfecting work, it supposes the love, grace, and eternal purpose of the Father,—and the whole mediation of Jesus Christ; for it is his peculiar work to make these effectual to the souls of the elect, to the praise of the glory of the grace of God. In the first creation, God seemed chiefly to intend to glorify the essential properties of his nature, his power, goodness, and wisdom. But in the new creation, God intends the special revelation of each person distinctly, in his peculiar operations; a full discovery of the economy of the Holy Trinity, with superior light to what was afforded under the Old Testament. We find in the saints of old, vigorous actings of faith in their approaches to God: but as to a clear access to the Father,—through the Son,—by the Spirit (Eph. i. 18.) (wherein the life of our communion with God consists) we hear nothing of it. Herein therefore God mainly declares, that the foundation of the whole was laid in the counsel of the Father; the accomplishment of that counsel is by the mediation of the Son; God intending that all men should honour him, even as they honour the Father: and the actual application of all to the souls of men is by the Spirit, that they may be partakers of the grace designed in the counsel of the Father, and prepared in the mediation of the Son. And herein is the Holy Ghost to be glorified, that he, together with the Father and Son, may be known, adored, and worshipped.

2. From the nature and order of this work of God, it is that, after the Son was actually incarnate, and had fulfilled what he had undertaken to do in his own person, the great promise of finishing the work of salvation concerns the sending the Holy Spirit to perform what he also had undertaken. When our Lord had ascended into heaven, the apostle Peter tells us, that 'being exalted by the right hand of God, he received the promise of the Holy Ghost;' that is, he received the thing promised. The promise itself was not then first given to him, for he received it in the covenant, when he undertook the redemption of man; nor did he receive it for himself, for he had the fulness of the Spirit from his incarnation; but he received the blessing promised, that he might pour forth his Spirit on his disciples, as the apostle speaks: 'Having received the promise,—he hath shed

forth this which ye now see and hear,' that is, in his miraculous operations and effects.

Here lay the foundation of the Christian church. The Lord Christ had called his apostles to the great work of building his church, and propagating his Gospel in the world; for which, in themselves, they were evidently defective in all needful qualifications. But whatever was wanting in wisdom, utterance, or courage, he promised to supply; and this he would do, only by the Holy Ghost; on whose assistance the whole success of their ministry depended. Hence, when he was about to leave them after his resurrection, he ordered them to sit still, and do nothing in the public work of building his church, till the promise of the Spirit were actually accomplished. 'He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father:—Ye shall receive power after the Holy Spirit is come upon you, and ye shall be witnesses unto me in Jerusalem, Judea, Samaria, and to the utmost parts of the earth.' Acts i. 4, 8. In this promise he founded the church itself, and by it he builded it up. And this is the hinge on which the whole weight of it turns to this day. Take this away, and there is an end of the church of Christ:—no dispensation of the Spirit, no church. He that would utterly separate the Spirit from the word, had as good burn his Bible. The bare letter of the New Testament will no more produce faith and obedience in the souls of men, than the letter of the Old Testament does among the Jews. But blessed be God, who has knit these things together in the bond of an everlasting covenant! The kingdom of Christ is spiritual; and, in the animating principles of it, invisible. If we fix our minds only on outward order, we lose the rise and power of the whole. It is not an outward visible ordination by men (though that be necessary also) but Christ's communication of his Spirit that gives being, life, and success to the ministry; and if any are so foolish as to expect assistance in the work without him, or such success in their labours as shall find acceptance with God, they do but deceive their own souls and others. Let men, therefore, cast themselves into what order, or institute what forms of worship they think proper; if the work of the Spirit be disclaimed, there is no church state among them.

3. It is the Holy Spirit who supplies the bodily absence of Christ. Hence some of the ancients call him (*Vicarium Christi*) the *Vicar of Christ*; he who represents his person, and discharges his promised work. When Christ was leaving the world, he commanded his disciples to preach the Gospel and disciple the world; and for their encouragement promised his own presence with them,—and that while his Gospel should be preached on the earth: ‘Lo! I am with you always, even to the end of the world,’ or the consummation of all things: but immediately after he had thus spoken, ‘he was taken up, and a cloud received him out of their sight.’ Where now is the accomplishment of this promise! or, of that other made to the church itself,—‘Where two or three are gathered together in my name, there am I in the midst of them?’ I answer, These promises are perfectly fulfilled by his sending the Holy Spirit: in and by him, he is present with his disciples in their ministry and their assemblies. He so represents the person, and supplies the bodily absence of Christ, that on his presence the being of the church, the success of the ministry, and the edification of the whole absolutely depend. Now, who that has any affection for Christ, does not think that the bodily presence of Christ would be of unspeakable advantage to him? And so no doubt it would, had any such thing been appointed in the wisdom and love of God. But so it is not; and we are taught to expect more advantage by his spiritual presence with us by the Holy Ghost; it is more expedient for us. It is therefore incumbent on us to enquire what valuation we have hereof, and what benefit we have hereby; for if we do not really receive grace from this presence of Christ with us, we have no benefit at all from him: for he is not with any now, but by his Spirit; and this they will one day find, whose profession is made up of such a sottish contradiction, as to avow an esteem of Jesus Christ, and yet blaspheme his Spirit in all his holy operations.

4. As he represents the person, and supplies the place of Christ, so he effects whatever Christ undertook to effect; for as the work of the Son was not his own, but rather the work of the Father who sent him,—so the work of the Spirit is not his own, but rather the work of the Son, by whom he is sent. ‘When the Spirit of truth is

come, he will guide you into all truth. John xvi. 13—15. He comes to communicate truth; not an absolutely new dispensation of truth, different from what Christ himself had declared, but to build on the foundation he had laid. By this rule we may try every spirit whether it be of God. That spirit which pretends to reveal any thing that is contrary to, or not consistent with, yea, that is not already revealed in the word; that brings any thing new, his own, or of himself, that spirit is not of God. 'He shall not speak of himself,'—not of himself only; he shall reveal no other truth, communicate no other grace, but what is in, from, and by Christ. It is added, 'whatsoever he shall hear, that shall he speak;'—that is, the whole counsel of the Father and the Son concerning the salvation of the Church: and he is said to 'hear it,' not as if he were not a divine person, equally participant of the counsels of the Father and the Son; but the outward act of hearing is mentioned as the *sign* of his infinite knowledge, not the *means* of it. His great work is subjoined, 'He shall glorify me;' and this they are always to remember who pray for his assistance in their office in the Church: he is given to them, that they may give glory to Christ. And the method whereby the Spirit glorifies Christ is added: 'He shall receive of mine, and shew it unto you.' The (*ex qua*) the things of Christ, are his 'truth and grace;' these he is said to receive; not as if he had them not before, but because they are peculiarly the things of Christ: and it is added, 'He shall shew them to you.' He shewed the apostles his truth, by immediate revelation; enabling them infallibly to understand and declare the whole counsel of God; and he still continues to shew to all believers the truth of Christ by the word, as written and preached; instructing us in it, and enlightening our minds spiritually to understand the mind of God in it. And his grace he shewed, by pouring out his sanctifying graces and extraordinary gifts upon the first disciples; and he still continues to shew his grace to believers, as he imparts it to them in sanctification, consolation, and spiritual gifts. The reason of this assertion is then given us: 'All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shew it unto you.' The things to be declared to us and bestowed on us, are *originally* the Father's things; he is the peculiar Fountain

them all ; his love, wisdom, goodness, counsel, and will, their supreme cause and spring. They are made the *ings* of the Son, on account of his mediation ; for ereby they were to be prepared for us, and given out to ; and then they are actually communicated to us by e Holy Ghost :—‘ He shall take of mine, and shew it to you.’ He does not communicate them to us immediately from the Father. We do not so receive any grace om him, nor make any return of praise to him. We ave nothing to do with the Father immediately. By the on alone we have access to him ; and by the Son alone he ives out his grace to us. With him, as the great treasurer of heavenly things, are all grace and mercy intrusted. The Holy Spirit, therefore, bestows them on us, as they re the fruits of the *mædiation* of Christ, and not merely is the effects of the divine bounty of the Father. Thus he supplies the bodily absence of Jesus Christ, and effects what he has to accomplish in the world ; so that whatever is done by him, it is the same as if it were wrought immediately by Christ himself in his own person ; and thus are his promises accomplished to believers.

And this teaches us the way and manner of our communion with God by the Gospel. The person of the Father is the origin of all grace and glory ; but it is not immediately from him that they are communicated to us. It is the Son whom he loves, and hath given all things into his hand. He has made a way for their communication to us : and he does it immediately by the Spirit. As the descending of God towards us, in love and grace, issues in the work of the Spirit on us ; so all our ascending towards him begins therein. And we must attend explicitly to these things, if we wish our faith, love, and obedience should be evangelical. Woe to professors of the Gospel who are seduced to believe that all they have to do with God consists in their attention to moral virtue ! It is sottish ignorance and infidelity to suppose that, under the Gospel, there is no communication between God and us but by laws, commands, and promises on his part ; and by obedience performed in our own strength on our part. Let them judge thus who, being weary of Christianity, have a mind to turn Pagans. But ‘ our fellowship is with the Father, and his Son Jesus Christ,’ by the Spirit. It is therefore of the first importance to us to enquire

into, and secure to ourselves, the promised influences of the Holy Ghost.

5. As the Holy Spirit is the Spirit of grace, and the immediate efficient cause of all gracious effects in men, wherever there is mention made of any one of them, it is to be looked on as a part of his work, though he be not expressly named. I do not understand what some begin to talk about moral virtue; they seem to aim at something that is in their own power, at least with a blessing on their endeavours. But as to grace, I think all men will grant that it is of the Holy Ghost alone. Whether we understand by grace, the free favour of God towards us, or his free effectual operations in us, the Holy Spirit is its Author, in the first sense, as to its application; in the latter, as to the operation itself. This, therefore, must be taken for granted, That wherever any gracious actings of God towards men are mentioned, the Holy Spirit is principally intended.

6. It must be duly considered, that whatever the Holy Spirit does, he does it according to his own will: and several things of great moment depend on this. (1.) The will and pleasure of the Holy Spirit is in all the grace that he communicates to us. He is not a mere instrument or servant, disposing of what he has no concern in nor power over; but in all things he works according to his own will. We ought therefore to acknowledge his love and kindness in what we receive from him, no less than those of the Father and of the Son. (2.) He does not work as a natural agent to the utmost of his power, or as though in all his operations he did what he could; for he manages all his works by his will and wisdom. And therefore when some are said to 'resist the Holy Spirit,' it is not to be understood that they can do so absolutely, but only as to some way, kind, or degree of his operations. Men may resist the means he employs, but they cannot resist him as to the end he designs; for he is God, and 'who hath resisted his will?' We must therefore consider what the means he employs tend to in their own nature, and what he intends by the use of them. The first may be resisted and frustrated; the latter cannot. Sometimes, by that word which in its own nature tends to the conversion of sinners, he intends only their hardening: (Isa. vi. 9, 10.) and he can, when he pleases, exert such power and efficacy as shall take away

all resistance. As to the dispensation of the word, men may resist him, and reject his counsel against themselves ; but when he exerts his power in and by the word, to the creation of a new heart and the opening of blind eyes, he so removes the principle of resistance, that he cannot be resisted. (8.) Hence also it follows, that his works may be of various kinds, and in various degrees. Some of the works of the Spirit are perfect in their kind, and men may be made partakers of the whole intention of them, and yet no saving grace be wrought in them. Such are his works of illumination, conviction, &c. Persons may have a work of the Spirit on their minds, and yet not be sanctified and converted to God. And thus also, where he works the same effect in the souls of men, as in their regeneration, he does it by various means, and carries it on in various degrees, as to the strengthening its principle and the increase of its fruits of holiness. And hence is that great difference as to light, holiness, and fruitfulness, which we find among believers. The Holy Spirit works in all these according to his own will ; by no other rule than his own infinite wisdom.

But it may be said, If all graces in us are ascribed to the Holy Spirit, then there is no need to use our own endeavours, or take any pains about the growth of holiness, or the duties of obedience. To what purpose then are all the commands, threatenings, and exhortations of the Scripture ? I answer,—

1. Let men imagine what consequences they please, yet that the Spirit of God is the Author of all that is spiritually good in us, is a truth that we must not forego, unless we intend to part with our Bibles also ; for in them we are taught, ‘ that in us (that is, in our flesh) there dwelleth no good thing ;’ that we are not sufficient of ourselves to think any thing as of ourselves ; ‘ but our sufficiency is of God,’ ‘ who is able to make all grace to abound towards us.’ To grant that there is any spiritual good in us which is not wrought in us by the Spirit of God, is to overthrow the grace of the Gospel. It is therefore certain, that nothing can be inferred from hence but what is good and useful to the souls of men ; for from truth nothing else can follow.

2. It is brutish ignorance in any to argue, from the effec-

such as the offices of Christ, the dispensation of the Spirit, with those graces and duties which are purely evangelical,—these are foolishness to them, and the preaching of them, is canting and folly. And some of these persons, who do not go so far as the friar at Rome, who said, that ‘St. Paul fell into great excesses in these things,’ have yet dared to accuse his writings of darkness and obscurity, and for no other reason, but because he insists on the declaration of these spiritual mysteries.

The event of the dispensation of the Gospel proves, that the spiritual things of it are foolishness to the most; for as such they reject them. Suppose a man of reputation should go to his neighbours, and with much earnestness assure them, that by a certain method, they may greatly increase their worldly substance, until they exceed the wealth of kings: if in this case they do not follow his advice, it must be because they judge the means prescribed to be no way suited to the end proposed, that is, to be foolish:—and this is the state of things with respect to the mysteries of the Gospel. Men are informed how great and glorious they are, and what blessed effects will follow their reception of them: the beauty and excellency of Christ; the inestimable privilege of adoption; the great and precious promises; the glory of the world to come; and the necessity and beauty of holiness are preached to them, and pressed upon them; yet after all, we see how few apply themselves with any industry to receive them, or at least do actually receive them; and the reason is, because indeed to their darkened minds these things are foolishness, whatever they pretend to the contrary.

As the foregoing instance shews why a natural man will not receive the things of the Spirit, so the apostle adds a reason why he cannot; and that is taken from the manner in which alone they may be usefully received, and which he cannot attain unto; ‘they are spiritually discerned.’ The natural man, by natural light, discerns natural things; ‘the things of a man knoweth the spirit of a man.’ And the spiritual man, by a spiritual light, discerns spiritual things; ‘for none knoweth the things of God but the Spirit of God, and he to whom He will reveal them.’ This ability he denies to a natural man. *And this he proves, (1.)* Because it is the work of the

pirit to endow the minds of men with that ability ; which could be needless if they had it by nature ; and (2.) the light itself, whereby alone spiritual things can be discerned, is created in us by almighty power. 2 Cor. i. 6.

From these premises it is evident, that there is in the mind of a natural man both a natural and a moral impotence, whereby it cannot receive the things of God ; the first immediately affects the mind ; the latter the will and affections ; by reason of the one he cannot receive them, for want of light ; by the other he will not, because they are foolishness.

(1.) There is a natural impotence, through the depravity of the faculties of the mind, whereby a natural man is absolutely unable, without a special renovation of the Holy Ghost, to discern spiritual things in a saving manner ;—and yet this is no excuse for the sin of rejecting them ; for though it have the nature of a punishment, and is our misery, yet it is our sin also : it is the misery of our persons, and the sin of our natures ; and no man can plead his sin as an excuse for another sin of any kind. This impotence is natural, because it consists in the deprivation of a power that was originally in our minds ; and this is consistent with what we said before of the natural power of the mind to receive spiritual things ; for that power respects the natural capacity of our faculties ; this impotence, the depravation of them with respect to spiritual things.

(2.) There is also a moral impotence, whence the mind never will receive them, but will always reject and refuse them ; and that because of various corruptions and prejudices invincibly fixed in them, causing them to look on them as foolishness. Hence it will come to pass, that no man will be judged and perish at the last day, merely on account of his natural impotence ; every one to whom the gospel has been preached, shall be convinced of positive actings in their minds rejecting it for the love of self, sin, and the world. Thus, our Saviour tells the Jews that ‘ no man can come unto him, unless the Father draw him :’ such is their natural impotence, that they cannot ; and yet he tells them elsewhere, ‘ You will not come to me that you might have life !’ The present thing in question was not the power or impotence of their minds, but

BOOK III.

WORK OF THE HOLY SPIRIT IN THE NEW CREATION BY REGENERATION.

CHAPTER I.

*The New Creation completed. Regeneration the
Work of the Holy Ghost.*

WE have already declared the work of the Spirit in forming the natural body of Christ; was the beginning of the new creation; the foundation of the Gospel state. But this was not the whole of what he had to do:—he was to prepare his mystical body, and thereby to complete the new creation. As it was in the old creation, so it is in the new. All things in the first production had darkness and death upon them; there was nothing that had either life in it, or principle of life, or any disposition to it. In this condition he moved on the prepared matter, communicating to all things a principle of life whereby they were animated. Thus also in the new creation:—there was a spiritual darkness and death on all mankind by sin; there was not the least principle of spiritual life in any man, nor the least disposition towards it. In this state of things, the Holy Spirit undertakes to create a new world, new heavens, and a new earth, wherein righteous men should dwell; and this he begins by the communication of a principle of spiritual life to the souls of the *who are the matter* designed of God for this work wrought upon. This he performs in their regeneration, *as we shall now shew.*

First. Regeneration is in Scripture always ascribed to the Holy Spirit. 'Jesus said to Nicodemus, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.' John iii. 3, 4, 5, 6. It was an ancient intelligent teacher of the church of the Jews whom our blessed Saviour here instructs; for on the consideration of his miracles, he concluded that 'God was with him;' and came to enquire of him about the kingdom of God. Our Saviour, knowing that all our faith, obedience, and acceptance depend on our regeneration, acquaints him with the necessity of it; at which he is at first surprised. Our Lord then instructs him in the nature of it. And this he describes both by its cause and its effect. As to its cause, he tells him, it is wrought by water and the Spirit; by the Spirit, as the principal efficient cause; and by water, as the token of it, in the initial seal of the covenant: the doctrine of which was then preached among them by John the Baptist; or rather, the same thing is intended in a redoubled expression; the Spirit being signified by the water also, under which notion he is often promised.

Of this work, then, the Holy Spirit is the efficient cause; hence he, in whom it is wrought, is said to be 'born of the Spirit' (ver. 8.); and to the same purpose is Chap. i. 13. 'Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' The natural and carnal means of blood, flesh, and the will of man, are wholly rejected in this matter; and the whole efficiency of the new birth is ascribed to God alone. For these things are here compared; and from its analogy to natural generation, it is called Regeneration. The same allusion and opposition is expressed, (ver. 6.) 'that which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit;' a new spiritual being, creature, or life. It is elsewhere called a

Vivification, or quickening, with respect to the state which men are before this work is wrought upon (Eph. ii. 1, 5.); and it is 'the Spirit that quickeneth' (John vi. 63).

The same truth is asserted in Titus iii. 4, 5, 6. after that the kindness and love of God our Saviour towards man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing by the Holy Ghost, which he shed on us richly through Christ our Saviour. What we have frequently mentioned, expressly occurs here, namely, each person of the blessed Trinity acting distinctly in the work of our regeneration. The spring of the whole is, the kindness and love of God, even the Father; the procuring cause or application of that love and kindness to us, is Jesus Christ our Saviour, in his whole mediation; and the immediate efficient cause in the communication of the Father's love through the Son's mediation, is the Holy Spirit; and he effects in the renovation of our natures, by the operation of regeneration, wherein we are purged from all unrighteousness, and sanctified to God.

This great truth, that the Holy Spirit is the Author of our regeneration, is, in words at least, generally acknowledged by all who pretend to sobriety in Christianity. It has been derided and exploded by some others, on the occasion of this vindication of it. It must not be expected that I should here handle the whole doctrine of regeneration practically; it has been already done by others; my present aim is only to confirm the rational principles of truth concerning those operations of the Spirit, which are now so violently opposed. What I shall offer on this subject may be reduced to the following heads:

1. Though the work of regeneration was wrought in some persons from the foundation of the world, a doctrine of it recorded in the Old Testament,—the revelation of it was but obscure, compared with the clear and evidence with which it appears by the Gospel. This is evident from the discourse of Christ with Nicodemus, for when he mentioned the doctrine to him, he was surprised, and with some amazement cried, 'How can

things be ?' But the reply of our Saviour shews, that he might have attained a better acquaintance with it from the Scripture. ' Art thou,' said he, ' a master in Israel, and knowest not these things ?' Dost thou take upon thee to teach others what is their state and their duty, and art thyself ignorant of so great and fundamental a doctrine, which thou mightest have learned from the Scripture ? For if he might not have done so, there would have been no just cause of reproof ; it was no crime to be ignorant of what God had not revealed. This doctrine then, was contained in the Old Testament ; it was so in the promises, that God would circumcise the hearts of his people—that he would take away their heart of stone, and give them a heart of flesh ; and in various other ways.

But yet we see it was so obscurely declared, that one of the principal teachers of the people knew little or nothing of it. Some indeed tell us, that it means only reformation of life. But Nicodemus knew the necessity of reformation of life well enough, if he had ever read Moses and the Prophets ;—and to suppose that our Lord proposed to him what he perfectly knew, only under a new name that he never heard of before, and then took the advantage of charging him with ignorance, is a blasphemous imagination : and how they can free themselves from the guilt of it, who look on regeneration only as a metaphorical expression of amendment of life, I know not. And if it be nothing more than becoming a new moral man, as they love to speak ; a thing which all the world, Jews and Gentiles, understood, then Christ was so far from throwing clearer light upon it by what he taught of regeneration, that he threw it into greater obscurity than it was ever delivered in by Jewish masters or Gentile philosophy ; for though the Gospel teaches all the duties of morality with more exactness, and urges the practice of them, on motives incomparably superior to any known before, yet, if it intend nothing more by the new birth than the practice of moral duties, it is dark and unintelligible. If there be not a work of the Spirit on the souls of men intended in the writings of the New Testament, but only a reformation of life, then, they must be allowed to be more obscure than any other writings whatsoever ; as some have dared already to pub-

lish to the world, concerning the epistles of Paul.* But so long as we can obtain an acknowledgment from men that they are true, and in any sense the word of God, we doubt not to evince that the things intended in them are clearly and properly expressed.

Both regeneration and the doctrine of it were under the Old Testament. All the elect of God in their several generations were regenerated by the Spirit of God. But in that enlargement of truth and grace under the Gospel, which came by Jesus Christ, as more persons than of old were made partakers of it, so the nature of the work itself is far more clearly and distinctly revealed:—and because this is the great internal remedy of our diseased nature, which the physician of souls came to cure, one of the first things he preached was the doctrine of it. He laid bare the wound of our nature, and shewed the ruin it exposed us to, that we might know, and be thankful for its reparation. Hence no doctrine is more fully and plainly declared in the Gospel; and it is a sad fruit of the depravity of our nature, that against the full light and evidence of truth, this great and holy work is despised and opposed.

Secondly. Regeneration is the same work, for the kind of it, and wrought by the same power of the Spirit in all that are regenerate, or ever were, or shall be so, from the beginning to the end of the world. There is indeed great variety in the application of outward means employed in it; nor can the method used be reduced to any certain order. But generally, God makes use of the preached word; thence called ‘the incorruptible seed.’ Sometimes it is wrought without it; as in the case of infants. Sometimes men are called in an extraordinary manner, as Paul was; but mostly by the use of ordi-

* But what would our worthy author have said to the riper blasphemies and more consummate impudence of some in the present day? A dignitary of the church, when pressed hard with some arguments of the apostle Paul, is affirmed to have said, with no little warmth, ‘It had been better for the church if St. Paul had never written a line of his epistles.’ And a well-known philosophical divine, has dared to charge our apostle with false and inconclusive reasoning. Should we now wonder if Jesus Christ himself should be charged with mistake, or even with sin? [Ed.]

nary means, instituted and sanctified of God to that end and purpose.

There is also great variety in the perception of the work itself, by those in whom it is wrought; for in itself it is secret and hidden, and discoverable only by its effects. John iii. 8. In the minds and consciences of some, this is made known by infallible tokens and signs. Paul knew that Christ was 'revealed' and 'formed' in himself. So he declares that 'whoever is in Christ Jesus is a new creature'; that is, born again; whether they know themselves to be so or not. And many are in the dark as to their own condition all their days; they 'fear the Lord,' and obey the voice of his servant, yet 'walk in darkness and have no light.'

And there is great variety in the growth of the new creature, or in the carrying on of this work towards perfection. Some make a great and speedy progress; others thrive slowly, and bring forth little fruit. But yet the work itself, in its own nature, is one and the same. The elect of God under the Old Testament were not regenerate one way, and those under the New Testament another. Those who were miraculously converted, as Paul; or who received miraculous gifts upon their conversion, as multitudes of the primitive Christians did, were no otherwise regenerate than believers at this day are. Those miraculous operations of the Spirit were no part of the work of regeneration; for many were the subjects of them, who were never regenerate; and many were regenerate, who never partook of them. And it is a fruit of the highest ignorance imaginable, to affirm that in regeneration the Holy Spirit wrought of old miraculously, but now only in a rational way, leading our understanding by the rules of reason; for all who were regenerate, became so by the same effect of the Holy Spirit on their souls. This will be more evident, if we consider, 1. That the condition of all men, as unregenerate, is absolutely the same; one man is not more unregenerate than another. There are different degrees of wickedness in the unregenerate; but there is no difference in their state. They are all alike alienated from God, and all alike under his curse. Now it must be the same work, as to the nature of it, which relieves men from this condition, and translates them from death unt

life. 2. The state into which men are brought by regeneration is the same. Nor is it capable of degrees, so that one should be more regenerate than another. Every one that is born of God is equally so, though one may be more beautiful than another, as having the image of his heavenly Father more evidently impressed on him, though not more truly. Men may be more or less holy ; more or less sanctified ; but they cannot be more or less regenerate. 3. The efficient cause of this work, the grace, and power whereby it is wrought, with the internal manner of the communication of that grace, are the same. To this standard then all must come. Men may bear themselves high, and despise this work of the Spirit, or set up an imagination of their own in its stead ; but whether they will or not, they must be tried by it ; and no less depends on their interest in it, than their admission into the kingdom of God. And let them pretend what they please, the true reason why any despise the new birth, is because they hate a new life. He who cannot endure to live to God, will as little endure to hear of being born of God. But we shall by the Scripture enquire what we are taught concerning it, and declare both what it is not, of things which falsely pretend to it ; and then, what it really is.

First. Regeneration does not consist in a participation of the ordinance of baptism. This is all that some will allow to it, to the utter rejection of the grace of Christ. The vanity of this presumptuous folly, invented to countenance men in their sins, and to hide from them the necessity of being born again, and therein of turning to God, will be exposed hereafter ; for the present, the following reasons will serve to remove it out of our way.

Regeneration does not consist in those things which are only outward signs of it ; or at most, instituted means of effecting it : for the nature of things is distinct from the means and pledges of them, such as baptism is. The apostle Peter states this case (1 Pet. iii. 21.) : ‘ In answer whereunto even baptism doth also now save us ; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.’ The outward administration of this ordinance considered materially, extends only to the washing away the filth of the flesh ; but it signifies the answer

of a good conscience ;—a conscience purged from sin, and quickened by virtue of the resurrection of Christ to holy obedience. The apostle Paul also plainly distinguishes between the outward ordinances and regeneration : ‘ In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.’ Gal. vi. 5. By circumcision, he intends the whole system of Mosaic ordinances ; and by uncircumcision, the participation of all gospel ordinances among the professing Gentiles. But from them all, he distinguishes the new reation ; as that which they may be without ; and being so, are not available to salvation. Again : If baptism were regeneration, then all baptized persons must of necessity be regenerate : but this we know to be otherwise. For instance, Simon the magician was baptized by Philip the evangelist, yet he was not regenerate ; for it is said of him, ‘ he had no part or lot in the matter, his heart not being right in the sight of God ; but was in the gall of bitterness, and bond of iniquity ;’ which surely is not the description of a person newly regenerate.

Secondly. Regeneration does not consist in a moral reformation of life. Let us suppose such a reformation to be extensive to all known instances. Suppose a man to be changed from sensuality to temperance, from rapine to righteousness, from pride and passion to humility and moderation. Suppose this change to be accurate according to the rules of the strictest moralists ; suppose it also to be brought about by the preaching of the Gospel ; yet all this, and all this added to baptism, and accompanied with a profession of faith and repentance, is not regeneration, nor do they comprise it in them.

But we must stop a while. This assertion of ours is not only denied, but derided by some ; and whoever maintains it, is called an enemy of morality and virtue. Whether we oppose and exclude morality by this doctrine, or by any other, Christ will hereafter judge and declare ; and, were the confession of truth consistent with their interest, the decision of this doubt might be referred to their own consciences ; but, not being free to commit any thing to that tribunal, unless we had better security *of its freedom from corrupt principles and prejudices than we have, we shall at present leave the world to judge of our doctrine by the fruits of it, compared with*

theirs, by whom it is denied. In the mean time, we affirm that we design nothing in virtue and morality, but to improve them by fixing them on a proper foundation, or ingrafting them into that stock whereon alone they can thrive, and grow to the glory of God and the good of men; nor shall we be moved in this design by the clamours or calumnies of ignorant or profligate persons; and as to the assertion laid down, let those who despise and reproach it, attempt an answer to the ensuing arguments, before they are too confident of success.

If there be in regeneration the infusion of a new real spiritual principle into the soul, then it does not consist in a mere reformation of life, however exact. Before we prove and confirm this assertion, let it be observed, 1st, That this reformation of life, which we say is not regeneration, is the indispensable duty of all men;—2, That the principle before described infallibly produces this reformation; therefore, 3dly, The difference comes to this,—we say, regeneration consists in a *spiritual renovation of our nature*;—our modern Socinians say, it consists in a *moral reformation of life*. Now, as we grant that this spiritual renovation of nature will infallibly produce a moral reformation of life, so, if they will grant that this moral reformation of life proceeds from a spiritual renovation of our nature, this difference will be at an end.

Now the Scripture abundantly testifies, that in regeneration there is a new spiritual principle, which is the production of the Holy Spirit: 'If any man be in Christ, he is a new creature.' 2 Cor. v. 17. This is produced in the soul by a creating act of the power of God, or it is not a creature; and it is superinduced into the faculties of the soul, or it is not a new creature. It must be something that has a subsistence of its own in the soul, or it can be neither new nor a creature; and that the production of it is by a creating act of almighty power, the Scripture declares, Eph. ii. 10. Ps. li. 10. It is a new spiritual principle wrought in us by the Spirit of God. 'No,' say some; 'a new creature is only a changed man.' It is true, but then this change is internal also: 'yes, in the inclinations of the mind';—but it is by a real infusion of a *new principle of spiritual life*. 'No; it denotes only a new course of conversation;—the expression is metaphorical;—a new creature is a moral man that has

his way ; for if he were alway a moral man, then always a new creature.' This is good gospel, at throwing original sin, and the grace of our Lord rist. This doctrine, I am sure, was not learned fathers, of whom some used to boast ; and this turning all Scripture expressions of spiritual to metaphors, is the way to turn the whole into or, at least, to render the gospel the most ob- thod of teaching the truth of things that ever was he world.

ew creature, therefore, does not consist in a new actions, but in renewed faculties, with new dis- , power, and ability to perform them. Hence it the 'divine nature.' 2 Pet. i. 4. This (*divina quæ- ture*) is not the nature of God, of which in our sons we are not subjectively partakers ; yet, a is,—a principle of operation, and that divine or ; an habitual holy principle, wrought in us by l bearing his image.

hole of what we intend is declared in Eph. iv. 22, Put off concerning the former conversation the which is corrupt, according to deceitful lusts ; renewed in the spirit of your mind,—and put on man, which, after God, is created in righteousness holiness.' The work of regeneration is here de-

The foundation of the whole is laid in our being in the spirit of our mind, or being transformed novation of our mind (Rom. xii. 2.) The prin- If infused into us, is called the *new man*, because s in the universal change of the soul, as it is the of all spiritual and moral actions ; and it is to the *old man*, or the corruption of our nature, he principle of all actions. Rom. vi. 6. It is not t conversation, but the principle and root of it ; distinguished from the conversation of men ; and ed a new man, because it is the effect of God's the new creation. Now the object of a creating instantaneous production. Whatever prepara- e may be for it, the production of a new being by is in an instant. This, therefore, cannot con- nere reformation of life. We are the 'workman- God, created in Christ Jesus to good works.' work of God in us, preceding all our good

insisted on it so far as was necessary to our present purpose, and sufficient to guide us in our inquiry after the work of the Holy Spirit in our deliverance from it.

It is evident that persons living and dying in this state cannot be saved. Among those who lay any serious claim to Christianity, there is nothing more acknowledged, than that there is no deliverance from a state of misery, without a deliverance from a state of sin; for if we may be saved without the renovation of our nature, there was no need of the new creation of all things by Jesus Christ; and if we may be saved under all the evils occasioned by the fall, then Christ died in vain. Besides, it is inconsistent with the nature of God, his holiness, righteousness, and truth; it is inconsistent with the law and gospel; and impossible, in the nature of the thing itself, that such persons should become possessors of glory and rest with God. A deliverance therefore from this condition, is indispensably necessary to make us 'meet for the inheritance of the saints in light.'

This deliverance must be by regeneration. The determination of our Saviour is positive, 'Except a man be born again (or from above) he cannot see the kingdom of God.' John iii. 3. Whatever sense 'the kingdom of God' is taken in, whether of grace here, or of glory hereafter, it is the same as to our present purpose. There can be no interest in it unless a man be born again. And as this determination is absolute, so it is universal, comprising every individual of mankind. And though men may have false apprehensions about regeneration, yet as far as I know, all Christians are agreed, that it is the means of our deliverance from the state of sin, or rather our deliverance itself.

The Holy Ghost is the immediate author of this work; and this is also generally admitted; nothing is more acknowledged (in words however) than that all the elect of God are sanctified by the Holy Ghost; and regeneration is certainly the beginning of our sanctification. The Scripture is express in testimonies to this purpose. What our Saviour calls being born again (John iii. 3.) he calls being born of the Spirit (ver. 5, 6.); for it is the 'Spirit that quickeneth;' and God saveth us, 'according to his mercy, by the washing of regeneration, and renewing of the Holy Ghost.'

g admitted, our inquiry must be after the manner of this work ; for the nature of it depends on the nature of the Spirit's work in it. This, I confess, has been contended about of old ; and the truth has scarcely escaped an open opposition in any church ; but it was never traduced and reviled by such impotence and ignorance, as it now is, by ourselves. The ancient writers of the church, such as Hilary, Prosper, and Fulgentius, taught the doctrine ; for the substance of it that has been long ours since the Reformation ; and which is commonly charged with novelty : and the whole of it is so elegantly expressed by Austin in his *Conferences* in he relates the experience of the truth he met in his own soul. I might follow their footsteps and say that there have been so many differences raised in the applications of their terms, that to carry the inquiry through so many intricacies would lead me too far from my principal design. Our principal inquiry, at present, is not the work itself, and this must be both asserted and positively declared.

The work of the Spirit of God in regeneration consists in a moral suasion, that is, such a persuasion, or may not, be effectual ; though properly it is only persuasion whereby a man is actually

Now the instrument of this moral suasion is the Word of God, as contained in the scripture ; for by the Word he is commanded and persuaded to turn to God ; the principal way whereby this mean is applied is the ministry of the church. This is the ordinary instrument which God employs in the regeneration of the adult ; and which is sufficient, in its own kind, as an outward

For the efficacy of this moral work, we must observe, that the use of this mean for the conversion of men, consists in an instruction of the mind in the knowledge of the Word. Without this, there can be no room for the persuasive power of the word ; for it consists in affecting the mind with its own concern in something already known. *There is a powerful persuasive efficacy in the Word of God to a compliance with it. For it is the Word that propose a man to be convinced by the word of*

God of his own sinful condition, of his danger on that account, and of the way whereby he may and ought to turn to God; there are in the precepts, promises, and threatenings of the word, powerful motives and arguments to affect his mind, to seek after deliverance. Some indeed care not for them; they despise them, and live and die in rebellion against the light. But this is no proof that they are not powerful in themselves though it proves that they are not sufficient of themselves, but only as the Holy Spirit is pleased to use them; and their efficacy, as to the end proposed, arises from the following things :—

1. From an evidence of the truth declared in the gospel, ‘that it is not a cunningly-devised fable.’ Where this is not admitted, there can be no persuasive efficacy in it; but where it is, there the mind is under a disposition to the things themselves, to which it is persuaded. And thus the whole efficacy of the word is resolved into the truth and veracity of God.

2. There is a proposal made to the wills and affections of men in the things so assented to : on the one hand as they are good, and therefore worthy to be pursued and attained; and on the other, as they are evil, and therefore to be avoided. For this is urged on men; that to comply with the will of God according to the gospel, is every way for their advantage, and will assuredly be attended with present peace and future glory. On the other hand they are told, that sin is the great disgrace of our nature, and the ruin of our souls; and that a continuance in it, with a rejection of the gospel, is foolish, irrational, and destructive. Every rational man must judge that spiritual things ought to be preferred before natural, and eternal things before temporal; and these things being so disposed of in infinite goodness and wisdom, they must certainly have a tendency to affect the wills and move the affections of men; and thus the efficacy of the word is resolved into the authority of God; for these precepts, promises, and threatenings are his, who has a right to give them, and a power to execute them.

3. Great efficacy is added hereto, from the management of these motives in the preaching of the word. Some preachers, by the powers of oratory, addressing themselves to the passions by persuasive arguments, elegantly expressed, make strong impressions on the minds of their hearers : and in this place the principal efficacy

the ministry ; but with me it is of no consideration : for our apostle rejects it utterly. ‘ My speech and my preaching was not with enticing words of man’s wisdom, but in the demonstration of the Spirit and of power.’

4. We do not therefore suppose that the motives of the word are left to an operation merely natural, with respect to the ability of those who dispense it ; but that it is also blessed of God, and accompanied with the power of the Holy Ghost, for the producing its effect on the souls of men : only the influence of the Spirit in this case, is supposed to extend no further than to motives, arguments, reasons, and considerations proposed to the mind, so to influence the will and affections.

Now concerning this whole work, I affirm, that the Holy Spirit does make use of it in the conversion of all adult persons, either by the word preached, or by some other application of light and truth to the mind derived from the word ; for by the persuasive arguments which the word affords, our minds are effected, and our souls so wrought upon, that conversion to God becomes our reasonable service ; but we also affirm, that the whole work of the Spirit in our conversion does not consist herein ; but that there is a real physical work, whereby he infuses a gracious principle of spiritual life into the souls of all who are truly regenerated ; and this we shall prove by the following arguments :—

1. If the Holy Spirit works on men only by proposing objects to them, and urging their regard to them by arguments to that purpose, then, after all, the will of man remains indifferent whether it will admit of them or not : and indeed this is all that some plead for. It is true, that notwithstanding the grace thus administered, the will has a power to refuse it, and to continue in sin : but that there is no more grace wrought in us but what may be so refused, is false ; for this ascribes the whole glory of our regeneration to ourselves, and not to God ; for, on this supposition, that act of our wills, whereby we turn to God, is merely an act of our own, and not of the grace of God. Besides, this would leave it absolutely uncertain, notwithstanding the purpose of God and the purchase of Christ, whether any one in the world should ever be converted or not ; which is contrary to the covenant of God with Jesus Christ. It is contrary also to

the express testimonies of Scripture, wherein actual conversion is ascribed to this grace ; as in Phil. ii. 13. ' God worketh in us to will and to do.' The act of willing is God's operation ; and though we ourselves will, yet it he who causeth us to will and to do, of his own good pleasure.

2. This moral persuasion confers no real supernatural strength on the soul ; for as it works only by motives and arguments, it can only draw out the strength that we have ; delivering the mind from prejudices and other moral impediments : internal spiritual strength neither is nor can be conferred by it : and he who admits that there is any such spiritual strength communicated to us, must also acknowledge that there is another work of the Spirit of God upon us than can be effected by these persuasions.

3. It is indeed pretended by some, that grace, in the dispensation of the word, does work really and efficiently especially by illumination and excitation of the mind and affections ; and if, upon this, the will exerts itself in the choice of that which is good, then the grace thus administered concurs with it, assists it to perfect its act, and so, that the whole work is of grace. So pleaded the Semi-Pelagians, and so do others still. Now this is, in effect, to overthrow the whole grace of Jesus Christ, and to render it useless ; for it ascribes to man the honour of his conversion, his own will being the principal cause of it. It makes a man to beget himself anew, or to be born again of himself ; to make himself differ from others, by that which, in a special manner, he has not received.

This is not all that we pray for, when we beg effectual grace for ourselves or others. Surely, he must be very indifferent in this matter, who only prays that God would persuade him or others to believe and to obey. The church of God has always prayed that God would work these things in us ; and those who have a real concern in them, do pray continually that God would effectually work them in their hearts ; that he would give them faith, and increase it in them ; and that in all these things he would work in them by the exceeding greatness of his power, ' both to will and to do, according to his good pleasure.' This argument was much pressed on the Pelagians by the Fathers ; and there is not a Pelagian in the world who ever sincerely prayed for divine assistance, with a sense of his want of it,

but his prayers contradicted his profession. Indeed, for any person to continue praying for what is in his own power, is absurd and ridiculous: and they do but mock God, who pray to him to do that for them which they can do for themselves, and which God cannot do for them, but only as they choose to do it for themselves.

4. This moral persuasion, where it is alone, is not suited to effect the work of regeneration in persons who are really in that state of nature which we have before described. The most effectual persuasions cannot prevail with such men to convert themselves. any more than arguments can prevail with a blind man to see, or with a dead man to rise from the grave. Wherefore, the whole description before given from the Scripture, of the state of fallen nature, must be disproved, before this grace of moral persuasion can be thought sufficient for the purpose of regeneration.

I shall now proceed to shew, positively, wherein the work of the Holy Spirit, in regeneration, does consist.

There is, then, in regeneration, not only a moral, but a physical immediate operation of the Spirit. So it is asserted, Eph. i. 19, 20; 'That we may know what is the exceeding greatness of his power towards us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.' The power here mentioned, has an exceeding greatness ascribed to it, with respect to the effect produced by it. The power of God in itself, as to all acts, is equally great; it is infinite; but some effects are greater than others: such is that whereby he makes men believers. And to this power of God there is an actual operation ascribed, the nature of which is said to be of the same kind with that which was exerted in 'raising Christ from the dead.' The work of God towards believers, consists in the acting of his divine power, by a real internal efficiency. So God is said to 'fulfil in us all the good pleasure of his goodness, and the work of faith with power.' And hence the work of grace is constantly expressed by words denoting a real internal efficiency: such are creating, quickening, forming, giving a new heart, &c.

This internal efficiency of the Holy Spirit, as to the event, is infallible, victorious, irresistible, or always efficacious: but the measure of the efficacy of grace, and the

end to be attained, are fixed by the will of God. As to the end designed, it is always prevalent, and cannot be resisted ; or, it will effectually work what God designs it to work ; for if he will work, who shall let it ? There are many motions of grace, even in the hearts of believers, which are so far resisted, that they do not attain that effect which in their own nature they have a tendency to ; but they are effectual so far as they were designed in the purpose of God. Wherever the Holy Spirit puts forth his power for regeneration, it removes all obstacles, and infallibly produces the effect intended. This proposition being of great importance to the glory of God's grace, and most signally opposed by the patrons of free will, must be both explained and confirmed. We say therefore,

1. The operations of divine power are suited to our nature ; our minds, wills, and affections. He draws us with ' the cords of a man.' And the work itself is expressed by persuading and by alluring : it has no more repugnancy to our faculties than a prevalent persuasion has.

2. He does not possess the mind with any enthusiastical impressions ; nor does he act absolutely upon us as he did in extraordinary *prophetical inspirations* of old, where the minds and bodies of men were merely passive instruments ; but he works on the minds of men in and by their own natural actings, through an immediate impression of his power.

3. He therefore offers no violence to the will. This faculty is not capable of compulsion ; if it be compelled, it is destroyed. There is an inward, almighty, secret act of the power of the Holy Ghost, affecting in us the *will of conversion* to God ; so acting our wills, as that they also act themselves, and that freely. The Holy Spirit doth, with the preservation, and in the exercise of the *liberty of our wills*, effectually work our regeneration and conversion to God. I shall confirm this truth with evident testimonies of Scripture, and reasons contained in them or deduced from them.

First, The work of conversion, and especially the act of believing, is expressly said to be of God, to be wrought in us, to be given to us, by him. The Scripture says, *Not that God gives us ability only to believe, or such a power*

as we may make use of if we will, but faith, repentance, and conversion themselves, are said to be the work of God. Thus, in Phil. i. 29, 'To you it is given, on the behalf of Christ, not only to believe on him, but also to suffer for his sake.' To believe on Christ, expresses saving faith itself. This is given to us. And how is it given? Even by the power of God working in us 'to will and to do of his own pleasure,' ver. 13. Our faith is our coming to Christ. 'And no man,' saith he, 'can come unto me, except it be given him of my Father.' John vi. 65. In ourselves we are utterly destitute of power for this end; 'no man can come to me:' however men may be disposed or prepared, whatever arguments may be used with them, yet no man of himself can believe, can come to Christ, unless faith itself be given to him; that is, wrought in him by the grace of the Father. This is again asserted, both negatively and positively, Eph. ii. 8: 'By grace are ye saved through faith, and that not of yourselves; it is the gift of God.' Our own ability and God's gift are here distinguished. If it be of ourselves, it is not the gift of God: if it be the gift of God, it is not of ourselves. In like manner God is said to give us repentance, 2 Tim. ii. 25. This is all we plead for. God, by the exceeding greatness of his power, actually works faith and repentance in us; so that they are mere effects of his grace; and his working in us infallibly produces the effect intended, because it is actual faith that he works, and not merely a power to believe, which we may exert or not as we please.

Secondly, As God works in us faith and repentance, so the way whereby he does it, makes it evident that he does it by a power infallibly efficacious: for he takes away all resistance, all opposition; 'The Lord thy God will circumcise thine heart to love the Lord thy God with all thy heart, and all thy soul, that thou mayest live.' To have the heart circumcised, 'is the putting off the body of the sins of the flesh:' that is, our conversion to God. It is the giving 'an heart to perceive, and eyes to see, and ears to hear;' that is, spiritual light and obedience, by the removal of all hindrances. This is the immediate work of the Holy Ghost. No man ever circumcised his own heart. No man can say he began to do it by the power of his own will, and then God only helped him by his grace. As outward circumcision on the body of a child was the act

of another, and not of the child, who was passive, and the effect only in the child,—so it is in this spiritual circumcision: it is the act of God. And as it is the blindness and stubbornness in sin that is in us by nature, which hinders us from conversion to God, by this circumcision they are taken away; and how should the heart resist the work of grace, when that whereby it should resist is effectually removed?

Let us also consider the following concurrent testimonies: Ezek. xxxvi. 26, ‘A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you an heart of flesh.’ To which may be added, Jer. xxiv. 7, ‘And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God.’ As also, Isa. xlv. 3, 4, 5, ‘I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring;’ So Jer. xxxi. 31, ‘I will put my law in their inward parts, and write it in their hearts.’

The subject spoken of in these promises, is the **HEART**, or whole rational soul; and it is described as stony. Our hearts, by nature, as to living to God, or his fear, are stony; and who has not some experience hereof, from the remains of it still abiding in him? and two things are included in this expression; (1.) An *unfitness* for any spiritual actions. Whatever else the heart can do, in natural or civil affairs, it can do no more as to the great concern of living to God than a stone. (2.) An obstinate stubborn *opposition* to the grace of God; and therefore it stands opposed to the pliability of an heart of flesh. This heart,—this impotency and enmity, God says, ‘he will take away.’ He does not say that he will endeavour to take it away, nor that he will use such and such means to take it away, nor that he will persuade and assist men to remove it; but, that absolutely and positively he himself will do it. What therefore God promises herein, is, as to the event, infallible, and, as to the operation, irresistible.

As what God takes from us, so what he bestows on us is here expressed; and this is a new heart and a new spirit; the benefit hereby received is also declared; for those who have this new heart do actually, by virtue of it, ‘fear

rd, and walk in his ways.' There must, therefore, this new heart a principle of holy obedience, the on of which in us is our conversion to him ; for he erts us, and we are converted.' And how is this heart communicated ? ' I will,' saith God, ' give new heart : ' ' I will put a new spirit within them ; ' at more plainly, ' I will write my law in their ; alluding to the tables of stone on which the let- the law was actually engraved ; and so God writes v, the matter and substance of it, in our hearts ; is he does by a principle of obedience and love to ually wrought within us.

ther argument is taken from the condition of men ire ; and if it be indeed such as we before described, none can be so brutish as to imagine it may be merely by aid of rational considerations. We therefore, inquire what that grace is by which we livered from it.

t is called a Vivification, or quickening. We are ure ' dead in trespasses and sins ; ' in our deliver- rom this state we are said to be quickened ; though , to hear the voice of the Son of God and live.' no such work can be wrought on us but by an al communication of a principle of spiritual life ; think to evade this, by saying, ' All these expres- are metaphorical ; ' and, indeed, it is well if the Gospel be not a metaphor to them. But if there be us by nature an impotence to all acts of spiritual ke that which is in a dead man to all the acts of na- life ;—if there be not an equal power of God neces- or our deliverance from that state, as is necessary : resurrection of a dead body, they may as well say e Scripture speaks not truly, as that it speaks me- ically ; and that it is almighty power that is exerted , we have already proved. And what do these men by raising from the dead ?—a persuasion of our minds onal motives ?—Who ever heard of such a mon- expression, if there be nothing else in it ? What the holy writers mean, by calling this work ' a quick- of men who were dead in sin, through the mighty of God,' unless it were by a noise of insignificant , to draw us off from a right understanding of what nded ? And it is well if some are not of that mind-

mand. Our service is a reasonable service ; and in keeping his commands there is great reward ; and hence we delight in it as holy, just, and good, because the things it requires are equal, easy, and pleasant to the new nature. And we have a due regard to the *promise*, when (1.) We walk in a constant sense of our own inability to comply with the command from any power in ourselves ; for 'our sufficiency is of God.' (2.) When we adore that grace which has provided help and relief for us. (3.) When we act faith in prayer and expectation on the promise for supplies of grace for all holy obedience. And, (4.) When we have a special regard to it in particular temptations and particular duties ; when on such occasions we do not satisfy ourselves with respect to the promise in general, but exercise faith on it in particular for assistance.

8. To come yet nearer to our principal design, I say it is the Holy Ghost who is the immediate Sanctifier of all believers, and the Author of all their holiness. I suppose I need not insist on the confirmation of this assertion ; I have before proved that he is the immediate dispenser of all divine grace ; besides, it is such an avowed principle in general, that 'the Holy Ghost is the sanctifier of all God's elect ;' that as it is not questioned, so it need not be further proved.

CHAPTER II.

Sanctification a Progressive Work.

HAVING considered several things relating to sanctification in general, I shall, in the next place, give a description of it, and then explain it more particularly.

Sanctification is an immediate work of the Spirit of God on the souls of believers, purifying their natures from the pollution of sin, renewing in them the image of God, and thereby enabling them, from a spiritual and habitual principle of grace, to yield obedience to God, according to the tenor of the new covenant, by virtue of the life and death of Jesus Christ.

I shall take up this general description, and in the consideration of its parts give some account of the true nature and effects of this work, especially wherein it is opposed or called in question.

It was before proved to be the work of the Spirit of God, a real, internal, powerful work, in and on the souls of believers; and it differs from regeneration, chiefly on account of the manner of its being wrought. The work of regeneration is instantaneous, consisting in one single creating act; hence it is not capable of degrees; no one is more or less regenerate than another: but sanctification is progressive, and admits of degrees; one may be more sanctified than another who is truly sanctified; it is begun at once, and carried on gradually.

Increase in holiness is frequently in the Scripture enjoined on us, and promised to us; so speaks the apostle Peter (2 Epistle, iii. 18.) 'Fall not,—be not cast down, 'from your own steadfastness; but grow, or increase, in grace.' It is not enough that we do not decay in our spiritual condition, but an endeavour after an improvement, an increase in grace, is required of us; and this is much commended in the Thessalonians (2 Epist. i. 3.) namely, the 'exceeding growth of their faith, and abounding of their love.' This is called 'increasing with the increase of God,' (Col. ii. 19.) or that increase in holiness which God requires, accepts, and approves.

The work of holiness in its beginning is but like the seed cast into the earth; being cherished and nourished, it is in its nature to take root, to spring up, and to bring forth fruit. It is thus with the seed of God, the principle of holiness. It is small at first, but being received in good and honest hearts, made so by the Spirit of God, and there nourished and cherished, it takes root, and produces fruit: and both these, the first planting and the increase, are equally of the Spirit; he who begins this 'good work, performs it to the day of Christ;' and this he does two ways.

First. By strengthening and increasing those graces we have received and exercised. There are some graces whose exercise does not depend on any outward occasions, but are absolutely necessary, and that in their actual exercise, to the least degree of the life of God; such are faith

and love. These graces are capable of degrees, and therefore of increase. We read of little and great faith, weak and strong faith; both true, and the same in substance, but differing in degrees. There is also fervent love, and that which is comparatively cold. These graces, then, are gradually increased in the work of sanctification. So the disciples prayed our Saviour to 'increase their faith;'—to add to its light, multiply its acts, and make it strong against all assaults; and the apostle prays for the Ephesians, 'that they may be rooted and grounded in love;' that is, that by the increase of their love, they may be more established in all the duties of it. Now the Holy Spirit strengthens these graces,

1. By exciting them to frequent actings. They grow and thrive by exercise; and the Spirit of God excites them, by seasonably presenting their proper objects; particularly in the preaching of the word, and other ordinances of worship. God in Christ, the promises of the covenant, and other proper objects of faith and love being proposed to us, these graces are drawn out into exercise. This is one principal advantage we derive from the dispensation of the word; and we are greatly mistaken if we think that we have no benefit from the word beyond what we retain in our memories (though we should labour for that too); our chief advantage is in this, that faith, love, and other graces, are excited to their proper exercise; without this, they would decay and wither; but thus they are kept alive; and thus the Holy Spirit 'takes the things of Christ, and shews them to us,' and 'brings to remembrance' what he has spoken. Herein lies the secret profiting of believers under the Gospel, which perhaps they are not sensible of themselves. By this means many thousand acts of faith and love are drawn forth; those graces themselves are strengthened; and consequently holiness is increased. He does it really and internally. All the graces are called 'the fruits of the Spirit;' he brings them forth from the stock that he has planted in the heart; and we cannot act any one grace without his effectual operation therein; 'God worketh in us both to will and to do.' The Spirit, dwelling in believers, effectually excites their graces to frequent exercise, and so increases ~~them~~ strengthens them; and therefore we ought to be ex-

and his ways. This removes the enmity before de-
clared, 'The Lord God will circumcise thine heart—to
the Lord thy God.' This circumcision consists in
goff 'the body of the sins of the flesh,' He crucifies
ash, with the lusts and affections thereof. Some men
clined to think that all the depravity of our nature
its in that of the sensitive part of the soul, or our
ons. The folly of this opinion has been before ex-

Yet it is not denied that the affections are ex-
gely depraved; so that by them, principally, the
and will act according to their perverse and cor-
inclinations. But in the circumcision of the heart,
corrupt affections are crucified by the Spirit; he
from them their enmity and depraved inclinations
though not perfectly; and, in their stead, fills us
oly spiritual love and delight; not changing the
of our affections, but sanctifying and guiding them
ptinciple of saving light, and uniting them to their
objects.

m the whole, it appears that our regeneration is a
of the 'Spirit of God, and not any act of our own.
it is not so our own as by any outward helps to be
l out of the principles of our natures: and herein
Scripture express; for mentioning this work di-
with respect to its cause, it assigns it positively to
1 Pet. i. 3, 'God, according to his abundant mer-
th begotten us again.' James i. 18, 'Of his own
egat he us with the word of truth.' And on the
hand, it excludes the will of man from any active
st therein: Pet. i. 23, 'Born again, not of cor-
le seed, but of the word of God.' John i. 13,
ch were born, not of blood, nor of the will of the
nor of the will of man, but of God.' It is there-
incumbent on those who plead for the active interest
will of man in regeneration, to produce some tes-
ies of Scripture where it is assigned to it, as the ef-
its proper use. Where is it said, that a man is
ren anew by himself? And if it be granted, that
ver be our duty or power herein, yet these expres-
denote an act of God, and not ours, the substance
at we contend for is granted. It is true, God com-
us to 'circumcise our hearts, and make them new'

practice of them all ; and the wise providence of God renders our relations, afflictions, temptations, enjoyments, and all occurrences subservient to this end. This is given us in charge, ' Besides all this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.' 2 Pet. i. 5, 6, 7. To this purpose are the promises given, and a divine nature imparted. But will that suffice? or, Is nothing more required of us to that end? ' Yes,' saith the apostle, ' Use your utmost diligence to add the exercise of all graces one to another, as occasion requires;' and this addition is from the Holy Ghost; for he so orders our affairs, that the exercise of these graces shall become necessary. All the afflictions of the church have this design; hence the apostle James says, ' My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience: but let patience have its perfect work, that you may be perfect and entire, wanting nothing. All our trials are under the direction of Christ, by his Spirit; and they are to this end, that faith may be exercised, patience employed, and one grace added to another. In this state of things, he effectually reminds us of our duty, and what graces ought to be exercised. We may dispute whether it be better to act faith, or to despond; to exercise patience under continued trials, or irregularly to seek deliverance: then he causes us ' to hear a word behind us, saying, ' This is the way, walk in it, when we turn to the right hand, and when we turn to the left.' When we are at a loss, and know not what to do, and are ready perhaps to ' consult with flesh and blood,' he speaks effectually to us, saying, ' No; that is not your way; but this is, namely, to act faith, patience, and submission to God.' Now this is the work of the Spirit, who not only bestows in regeneration a nature capable of growth, but affords actual supplies for its increase. ' I the Lord water it every moment;' and the Spirit is this water. God the Father takes upon him the care of his vineyard: ' *I the Lord do keep it night and day.*' The Lord Christ is *the Fountain* of all supplies; and the Spirit is the *efficient cause*, communicating them to us from him. Hence

ents, either to gratify his own sensual appetite, or to his companions.'

in gets ground in men as they advance in life. Discernance gains strength with years, and grows in men as persons arrive to ability for its exercise; the elements of it in the faculties of the soul, the organs of the senses, and the members of the body becoming lay more serviceable to it, and more apt to comply with its motions. Besides the objects of lust are now multiplied. Temptations increase with the affairs of life; especially by that corrupt conversation which generates: hence many young persons are, one way or another, overtaken with some gross actual sins. That is not so, is merely the effect of preventing grace.

The apostle says, 'Flee youthful lusts;'—such lusts work effectually and prevail mightily in young persons, if not subdued by the grace of God. And David, in a sense hereof, prays that God would 'not remember the sins of his youth.' And a reflection on these is the torment of age. Thus Austin largely confesses falling into great sins, such as fornication and drunkenness, in the mire whereof he was long detained; and is this reason of his humble acknowledgment; 'I have done these things, O my God, not unto thee, but because of my own race, whatever portion thereof may be in these my writings. And to what end? Namely, that every one who shall read these things may consider, what great depths we are to cry unto thee.' Now the consequence of men's falling into such great sins is, sometimes God takes occasion from them, to awaken conscience with a deep sense, not of that sin only, but of their other sins also. Thus the great Physician turns poison into medicine; and obliges men, like the Jews, when charged with the murder of Christ, to say, 'Men and brethren, what shall we do?' With this it only proves an entrance into a further pursuit of the bounds of restraint being broken, break down all remaining obstacles, and run to every excess, and to the utmost distance from God that is reachable by grace. For,

the customary course of sinning ensues with many; being past feeling, have given themselves over to uncleanness, to work all uncleanness with greediness.'

from above, or it will not thrive by virtue of its own seminal power; if a drought come, it will wither or decay. Wherefore God ascribes this growth to his own watering: 'I will be as the dew,' and 'I will pour water,' is the special cause of it: and this God does by the actual supplies of the Spirit. (3.) The growth of trees and plants is secret and imperceptible, and discerned only in the effects of it; the most watchful eye can discern little of its motion, and so it is in the progress of holiness. It is not immediately discernible either by those in whom it is, or by others who observe it, except by its fruits and effects. Some indeed, especially at times, do evidently thrive and grow, springing up like the 'willows by the water-courses;' though their growth in itself is indiscernible, yet it is plain they have grown. Such we ought all to be: and as some affirm that the growth of plants is by sudden gusts and motions (which may sometimes be discerned in the opening of buds and flowers) so the growth of believers consists principally in some vigorous actings of grace on great occasions, as of faith, love, humility, and bounty. Again: There are trees and plants that have a principle of life in them, but yet are so withering and unthrifty, that you can only discern them to be alive: and so it is with too many believers; they are all trees planted in the garden of God; some thrive, some decay for a season; but the growth of the best is secret.

It is evident, therefore, that sanctification is a progressive work. It is not completed in us at once, as regeneration is, nor does it cease under any attainments. A river, continually fed by a living fountain, may as soon end its streams before it come to the ocean, as a stop be put to the course of grace before it issue in glory; for 'the path of the just is as the shining light, that shineth more and more unto the perfect day:—the morning-light may be clouded for a time, yet fails not till it arrive at perfection; and thus it is with their path who are led by the Spirit. And as the wisdom, patience, and power of the Spirit herein are unutterable, so they are constantly admired by those who are interested in them. Who is there that has made any diligent observation of his own heart, and what have been the workings of grace within, to bring him to his present stature and measure, who does *not* admire the watchful care and powerful operations of

This brief account of the actings of corrupted nature, until it comes to the utmost of a recoverable alienation from God, may somewhat illustrate the work of his grace towards us: the method of which we shall now consider.

1. Under the ashes of our fallen nature, there are yet remaining certain sparks of celestial fire, consisting in inbred notices of good and evil, of rewards and punishments, of the presence and all-seeing eye of God, of help to be had from him, with a dread of his power when provoked: and where there are means of instruction from ministers or parents, these are sensibly improved and increased. These notices God often excites in young persons, so that they occasion some regard of and application to him, and therefore are not to be considered as mere effects of nature. Many persons can recollect such divine visitations in their youth. To this purpose Austin tells us, that 'he prayed earnestly to God as a refuge, when he was afraid of being beat at school;' and mentions also some general instruction he received from the Word: and from the same principles, when he was surprised with a fit of sickness, he earnestly desired to be baptized, that so he might, as he thought, go to Heaven; for his father not being then a Christian, he had not been baptized in his infancy. With the greatest part, these impressions wear off, as they did with him, who afterwards fell into many flagitious sins; but in some, the Spirit of God by these means inlays the heart with those seeds of grace, which he gradually increases.

2. God works upon men by his Spirit in outward means, to occasion some real steady consideration of him, their distance from him, and their danger of his wrath. It is almost incredible but that daily experience proves it, how men will live under the Word, how they get a form of speaking of God, and of performing religious duties, and yet never come to any steady thoughts of him, or of their concern in his will! God, therefore, begins here, in order to deliver them from the absolute power of vanity. By one means or other he fixes in their minds some steady thoughts of himself; as

(1.) By some sudden amazing judgments, whereby he 'reveals his wrath against sin.' So Waldo was affected, when his companion was struck dead as he walked with him in the fields: which proved the occasion of his con-

this, but that holiness may be gradually progressive in your souls, till it come to perfection?

It may be said by some, that they neither find in themselves, nor observe in others, that the work of sanctification is constantly progressive; they have found grace more vigorous in former days than of late. Hence the complaints among many of their leanness, deadness, and barrenness: 'O that it were with us as in our former days, in the days of our youth!' I shall so far consider and remove this objection, as that the truth we have asserted may not suffer from it, nor those remain discouraged who do not come up to a full compliance with it. Observe then,

(1.) What grace in its own nature tends to, and what is the Spirit's ordinary procedure in sanctification, is one thing; but what may fall out by indisposition, irregularity, or any other obstruction in the subjects of this work, is another. Under the first consideration, the work is thriving and progressive; in the latter, the rule is liable to exceptions. A child who has a good constitution and proper food, will grow and thrive; but one who has inward obstructions and diseases, or falls and bruises, may be weak and thriftless. When we are regenerate, we are as new-born babes; and generally, if we have the 'sincere milk of the word,' we shall 'grow thereby:' but if we give way to temptations, corruptions, negligence, or conformity to the world, is it any wonder that we are lifeless and thriftless? It suffices to confirm the truth asserted, that if the work of sanctification be not gradually carried on in every one where it is begun, it is generally from his own sinful negligence, indulgence to carnal lusts, or love of this present evil world.

(2.) It is one thing to have holiness really thriving in any soul,—another for that soul to know it; and these may be separated.

But before I name the reasons hereof, I must premise a necessary caution, which is, That as this rule is proposed for the relief of such as are at a loss about their condition, those persons have no concern in it who may at any time, if they please, find how it is with them: for if they indulge any predominant lust, if they live in the neglect of any known duty, or the practice of any way of deceit; if they suffer the world to devour the choicest

for I must say, that, in my judgment, none of our Divines, ancient or modern, have equalled, much less exceeded him, in an accurate observation of all the secret workings of the Spirit of God on the minds of men, both towards and in their conversion;—and scarcely any one hath so traced the way of the serpent, or the working of original sin in the hearts of men, with the efficacy communicated thereto by temptation, or the various occasions of life. The ways also whereby the deceitfulness of sin seeks to elude and frustrate the work of grace, when it begins to seize the strong-holds of sin in the heart, were wonderfully discovered to him. Nor has any man more expressly displayed the power of victorious grace, with the manner of its operation and prevalence: and all these things, by the guidance of the good Spirit, and attention to the word, are exemplified by his own experience*.

* Neither the character of Augustine, nor the judgment of Dr. Owen concerning him, will be impeached, in the opinion of wise and good men, by the calumnies of the late Mr. Robinson of Cambridge, in his History of Baptism; who seems to have dipped his pen in gall when he wrote that chapter, intitled, *Of the Efforts of Augustine to bring in the Baptism of Babies*. ‘Augustine,’ says he, ‘was not always a saint;’ and then proceeds to retail a number of slanderous reports, highly seasoned with his own malicious inuendoes. Mr. Robinson accuses him with promoting doctrines which take away all goodness and justice from God and man; and quotes Mr. Bayle, who, from the very slender authority of some of Augustine’s enemies, represents him as ‘a constant hard drinker;’ though the whole passage in his Confessions, which is partially quoted to justify this infamous charge, is expressly written to prove that drunkenness was never among his vices, even in his unconverted state. (Book 10. chap. 31.) I shall beg leave to express my sentiments of Mr. Robinson’s conduct in this matter, in the words of two very respectable persons, Dr. Williams of Rotherham, and the late Rev. Mr. Milner of Hull, in their letters to me on the subject.

— ‘Robinson’s character of Augustine is so manifestly uncandid and illiberal, that every intelligent reader must perceive that his own character suffers most by the attempt.—He seems to have been an admirer of Bayle, that prince of sceptical writers; but, in his scurrility and foul treatment of Augustine, he far surpasses his master. Both master and scholar, instead of acknowledging the power of divine grace, in the conversion of this eminent man, proclaim to all what strangers they were to its efficacy. With malignant pleasure, they dwell on those youthful improprieties of conduct which

In calling men to the saving knowledge of God, the Holy Spirit convinces them of sin. As to the nature of this conviction in general, it consists in fixing the vain mind of a sinner on a due consideration of sin; and in fixing a due sense of sin on the secure mind of the sinner, with affections suited to its apprehensions. The warn-

he himself sets in the strongest light, bewailing them with pungent grief,—but overlook a life of above forty years laboriously employed in the cause of truth and holiness. Similar efforts have been made on the character of Calvin (the case of Servetus being the ostensible ground) but historical evidence is not yet sufficiently obscured by distance of time to succeed well in this instance. If a man were far abandoned to scepticism, and a determined opposition to the work of the Spirit of God on the human mind, how easy would it be to draw a similar picture to that of Augustine by Robinson, of Mr. William Perkins, of Mr. Richard Baxter, of Colonel Gardner, of Mr. George Whitefield, and, I may add, of St. Paul himself!

Yours, &c.

E. W.*

Another learned and useful writer, thus expresses himself:—

‘I have seen the foul slander of Augustine, from the writer of the History of Baptism. You need be in no pain about it. I can scarcely conceive what the man could mean. For a year or two, while the Lord was striving with Augustine, he sinned and repented, and staggered backward and forward, as is common with real converts. His Confessions describe what he was before conversion;—very lewd: and no man was more ready than he to say, ‘By the grace of God I am what I am:’ and it is, I had almost said, as easy to find a blot in St. Paul’s moral character after conversion, as in Augustine’s. I have read a good deal of his writings; and must say, that there every where appear the strongest marks of sincerity, humility, and piety. I hardly know any uninspired writer equal to him in this respect. Allowance must be made for the superstition of the times in which he lived: and all candid men will do so. But even when you are obliged to differ with him in opinion, you cannot but admire the piety and goodness of the man. Robinson represents him as ‘illiterate;’ but Dr. Doddridge calls him ‘the learned and pious Augustine.’ But why mention him in particular? All antiquity, without a dissenting voice, agree in speaking his praise. His *de Civitate Dei*, is a marvellous monument of learning and ingenuity: even Gibbon himself says, ‘it was vigorously, and not unskilfully executed.’ We have Augustine’s life written by Possidius, a presbyter who knew him for forty years; and gives the highest commendations of him. Mosheim speaks very handsomely of his genius and piety. Dr. Lardner, a Socinian, speaks every where respectfully of him. Let any man judge them, what regard is to be paid to Robinson’s slanders.

“d.]

Yours, &c.

J. MILLER.*

ings before mentioned, are like calls given to man in a profound sleep;—he starts and rises up; but oppressed with the power of sleep, he lies down again to rest, as Austin expresses it. But this work of conviction remains, and men cannot disentangle themselves from it.

It is a great work to fix the vain mind of an unregenerate man on a due consideration of sin. The darkness and vanity of his mind divert him from it. We daily see this astonishing vanity in our children, servants, and relations: how difficult, how impossible, to fix their minds on the due consideration of sin!—no arguments nor intreaties can prevail:—and ‘the strong man armed,’ employs all his engines to keep his goods in peace, and prevent this work. But the Spirit of God fixes the mind on sin; he reproves men, and ‘sets their sin in order before their eyes; so that which ever way they turn, they are obliged to behold it. So that David says,—‘My sin is ever before me.’ Fain would they cast their sins behind their backs, and get rid of the thoughts of them, but ‘the arrows of God’ stick fast in their minds.

As the mind is hereby fixed on the consideration of sin, so a sense of sin must also be fixed on the mind, that is, on the conscience. A bare contemplation of sin is of little use. The Scripture places this work of conviction principally in a sense of sin, in trouble, sorrow, fear of ruin, and the like. Now the Holy Ghost is the efficient cause of all this. He alone makes all means effectual to this purpose; for without his immediate influence, we may hear the law (by which is the knowledge of sin) preached all our lives, and not be once affected with it.

By the way, it well deserves our observation, that God in his holy providence, remarkably over-rules the outward affairs of those whom he designs to call, in a manner conducive to that end. Their inclinations and schemes, or even the disappointment of them; the places of their abode; their relation and connexions in life, shall all subserve this vast great design. So, particularly, Austin abounds in his contemplation on the providence of God, in carrying him from Carthage to Rome, and from thence to Milan, where he heard Ambrose preach; which proved the means of his conversion. And, in his whole discourse, he excellently shews on the one hand, the variety of his own projects, which were often perverse; and on the other, the

constant guidance of Divine Providence, working powerfully through all occurrences towards the blessed end designed for him. 'Thou (saith he) who art my hope in the land of the living, that I might remove from one country to another, for the salvation of my soul, didst both apply goads unto me at Carthage, whereby I might be driven from thence, and didst propose allurements unto me at Rome, whereby I might be drawn thither; and this thou didst by men who loved the dead life in sin; here, doing things outrageous; there, promising things desirable to vain minds, whilst thou, to correct and reform my ways, didst secretly make use of their frowardness and mine.'

It must be granted that many persons lose all the efficacy of these impressions, and become more profligate in sin than ever. So Austin declares, that, after many stifled convictions, he grew so obdurate, that in a fever, when he thought he should die and go to Hell, he had not that desire for mercy and deliverance which he found many years before in lesser dangers. And this perverse effect is occasioned by various means. In most, it is the effect of the power of their own lusts; for these being only checked, not subdued, they gain strength by restraint, and overflow all convictions. One day they seem to lie in Hell, by the terror of convictions; and the next to be hastening towards it by their sins. But this apostasy is often promoted by others; for instance, by such as undertake to be spiritual guides, and to teach men what they never learned, heal their wounds slightly, or turn them out of the way. So it happened to Austin, who, beginning to seek the Lord, fell into the society and heresy of the Manichees, which frustrated all his convictions. Others are hurt by their vain companions, who directly endeavour, with the utmost importunity and shew of friendship, to draw them back into the world. Thus, the same person declares, with what earnestness some of his companions endeavoured to draw him to the plays and spectacles at Rome. Besides, the awe that is on the minds of men in their convictions, is apt to wear off, when the soul is a little accustomed to it, and yet sees no evil actually ensue.

In some, the Holy Spirit is pleased to carry on this work of conviction to a blessed issue. In this case the

ness, from corruptions, temptations, and the affairs of the world, that they are ready to faint and give it up. But the Scripture so abounds with encouragements to such persons, that we need not here insist upon them.

CHAPTER III.

Believers the only Object of Sanctification, and Subject of Holiness.

THAT which we are next to enquire into, is the personal subject of this work of sanctification, or what sort of persons are made holy. Now these are all believers, and believers only. All who unfeignedly believe in God through Jesus Christ, are sanctified, and no other. It is for them, and them only, that our Saviour prays for this grace, 'Sanctify them by thy truth' (John xvii. 17.); and it is also his promise to them:—'He that believeth on me, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive.' John vii. 38, 39.

1. 'Without faith it is impossible to please God.' Heb. xi. 6. Now holiness, wherever it is, pleases God; and therefore without faith it is impossible we should have any interest in it. All that pleases God in us is our holiness, or some part of it; and it principally consists in an opposition to all that displeases him. That which he commands pleases him, and all that which he forbids displeases him; and our holiness consists in a compliance with the one, and an opposition to the other. Wherefore, that any others but believers should have any thing that really belongs to this holiness, the apostle declares it to be impossible.

2. Jesus Christ affirms that men are sanctified by the faith that is in him: 'That they may receive forgiveness of sins, and an inheritance among them that are sanctified by the faith that is in me.' Acts xxvi. 18. If there were any other way or means whereby men might be sanctified,

or made holy, he would not have confined it to the faith that is in him.

3. Faith is the instrumental cause of our sanctification. 'God purifies our hearts by faith' (Acts xv. 9.) and not otherwise; and where the heart is not purified, there is no holiness. All the duties in the world will not denominate him holy whose heart is not purified; nor will any such duties be holy themselves; for to 'the unclean all things are unclean.' All the obedience that is accepted of God, is 'the obedience of faith;' thence it springs, and thereby it is animated. So it is expressed:—'You who by Christ do believe in God, and have purified your souls in obeying the truth, through the Spirit.' 1 Pet. i. 21.

4. All grace is originally entrusted in and with Jesus Christ. The image of God being lost in Adam, whatever was prepared for the renovation of it, was treasured up in him, as the second Adam. 'It pleased the Father that in him all fulness should dwell, that of his fulness we might receive grace for grace;' and we receive nothing from him but by virtue of relation to him, or union with him; 'As the branch cannot bear fruit of itself, except it abide in the vine,—no more can we, except we abide in him.' Now our being and abiding in Christ is by faith; without which we can derive nothing from him, and consequently never be partakers of holiness in the least degree. It is therefore undeniably evident, that believers only are sanctified and holy.

And hence we may detect many pernicious mistakes about this matter, both notional and practical; for there are some who would carry holiness beyond the bounds of a special relation to Christ, or that relation beyond the only bond of it, which is faith; for they would have it to be no more than moral honesty, or virtue, and so cannot with any modesty deny it to those heathens who endeavoured after it according to the light of nature; and what need then is there of Jesus Christ? I commend moral virtues as much as any man ought to do, and am sure there is no grace where they are not; yet to make any thing to be our holiness that is not derived from Christ, I know not what I more abhor. Such an imagination dethrones Christ from his glory, and overthrows the Gospel.

Others proceed much further. They have notions of good and evil by the light of nature ; these are improved by convictions from the law, and produce great effects ; for where the soul is once effectually convinced of sin, it cannot but seek deliverance. These convictions are still more improved, according to the means of knowledge men enjoy, or the errors and superstitions they embrace. From the latter proceed penances, vows, uncommanded abstinences, and other painful duties. Where the light received is in general according to truth, it will engage men to a reformation of life, a multiplication of duties, abstinence from sin, and a zealous profession of religion in one way or another. Such persons may have good hopes that they are holy, may appear to the world to be so, be accepted in the church of God as such, and yet be utter strangers to true Gospel Holiness ; and the reason is, because they have missed it in the foundation ; and not having in the first place obtained an interest in Christ, have built their house on the sand, whence it will fall in the time of trouble.

Wherefore, let them wisely consider these things who have any conviction of the necessity of holiness. It may be they have laboured hard in duties that materially belong to it ; many things they have done, and many things forborne, on account of it ; and it may be, think that for all the world they would not be found among unholy persons at the last day. This may be the condition of many young persons who have lately engaged in the ways of religion : it may be so with others, who for many years have followed after righteousness in a way of duty. But it is observable, that the duties of obedience seldom prove more easy and pleasant to such persons than they did at first, but rather more burdensome every day. Besides, they never arrive to a satisfaction in what they do ; something still is wanting ; and hence they often become apostates. But, what is worse still, all they have done, or can do on this bottom, will come to no account, but perish with them at the great day. Would we prevent these fatal evils,—would we have a real, thriving, everlasting holiness, let our first business be to secure a relation to Jesus Christ ; without which it can never be attained.

And this may obviate the calumnies which are cast by some on the doctrine of free justification, through the im

putation of the righteousness of Christ ; for with a most shameless impudence they clamour on all those who assert it, as maintaining that salvation is attained through a mere external imputation of righteousness, while those so saved are unclean and unholy, or negligent of the duties of righteousness and obedience ; for the frontless impudence of this calumny is sufficiently evident from hence, That as we assert sanctification and holiness to be peculiar to believing justified persons, so we affirm that all such persons are infallibly sanctified and made holy.

All believers, and only believers, being sanctified, what it is that is sanctified in them, or what is the proper seat and subject of this work, is in the next place to be declared ; for it is not a mere external denomination, nor any transient act, nor any series of actions that we plead for, but that which has a real existence, and a constant residence in us. Now this subject of sanctification is the whole person of a believer, or the entire nature of every believer : and this must be demonstrated.

1. Our entire nature was originally created in the image of God ; our whole souls, in the rectitude all of their faculties and powers, bore this image. The body also, not as to its figure or natural use, but as an essential part of our natures, was interested in the image of God, by a participation of original righteousness.

2. By the entrance of sin, this image of God was utterly defaced and lost. The Scripture describes the depravity of our natures distinctly in all the powers of it, in our minds, wills, and affections. The original first actings of these faculties, in our thoughts and imaginations, are evil. Hence, all the outward actions of persons in this state are evil,—‘unfruitful works of darkness.’ The body also has a partnership in all this obliquity ; the ‘members of the body are servants to uncleanness and iniquity.’

This being the state of our whole nature, sanctification, in which its reparation consists, must equally respect the whole.

1. Hence it is called the New Man : ‘Put on the new man, which, after God, is created in righteousness and holiness.’ Eph. iv. 24. As the principle of sin is called the *old man*, because it possesses all the active powers of the *whole man*, so this principle of holiness is called the New

fore we say that the law is accompanied with a secret virtue from God, called 'The Spirit of Bondage,' (Rom. viii. 15.) which causes a sense of the curse to impress the mind, and sometimes to fill it with fear and dread; yea, with horror and despair.

(5.) The substance of these things is usually found in those who are converted in adult years, and capable of impressions from external administrations; especially in those who have gone far in open sin; but no certain rule or measure of them can be prescribed as necessary antecedently to conversion; for sorrow and dread are not duties, only they frequently follow conviction of sin, which is a duty; they belong, not to the precept of the law, but to its curse; they are no part of what it requires, but of what it inflicts. Gospel-sorrow after believing, is a duty; —but this legal sorrow is an effect of the curse of the law, and not of its command. Observe also, that God exercises his sovereignty in this whole matter, and deals with the souls of men in unspeakable variety. Some he leads by the gates of death and hell, to rest in his love; he paths of others he makes plain and easy; some render long in darkness; in the souls of others Christ is formed in the first gracious visitation.

(6.) But though no certain degree of these consequents of conviction is prescribed as previously necessary to conversion, yet two things, in general, are so; (1.) Such a conviction of sin, that is, of a state of sin, of a course of sin, and of actual sins, as may fully satisfy the soul that it is thereby obnoxious to the curse of the law and the wrath of God;—thus, at least, God 'concludes, and puts up under sin,' every one on whom he will have mercy; for 'every mouth must be stopped, and all become guilty before God;—without this, no man ever did, or ever will believe in Christ; for he calls none to him but those who, in some measure, are quite-weary or thirsty, or seek deliverance. (2.) A due apprehension and resolved judgment that there is no way within the compass of a man's own contrivance to find out, or his ability to walk in; nor any other way of God's appointment, which can deliver the soul from the state it is in, it only that which is proposed in the Gospel by Jesus Christ.

(7.) The duty of a person thus convinced, is to enquire after, and to receive the revelation of Jesus Christ and the righteousness of God in him. He ought to owe sentence of the law under which he suffers; justifying in his holiness, whatever be the issue as to himself. He ought not hastily to believe every thing that may be proposed as the means of relief; for the fears and superstitions of men often present false expedients in this case. The end and soul of Popery consists in contrivances to quiet guilty conscience; such as the mass, penances, abstinences, and the like. Indeed, the holy law of God seems to the natural conscience to suggest a kind of righteousness, by amendment of life. It is true, that without a sincere desire after obedience, there is no real conversion: but there is a deceit in all these things, as that end proposed; and if any amendment of life be leaned on for that purpose, it will prove a broken reed, and pierce the hand that rests upon it. For though they require at all times abstinence from sin and amendment of life, yet it does not propose it as that which can deliver the soul from guilt already contracted; and if it prevail on the mind to accept of its terms to that end, it can only oppress the person under its curse.

It is also the duty of convinced sinners to beware of enticing temptations; as that they have not attained a sufficient degree of sorrow and humiliation; for, as we have observed, no certain degrees are prescribed either in the law or gospel. Others think, that those who persuade them to believe, know not how great sinners they are, yet they know that Christ called the greatest; and undervalue his grace, by supposing that the greatest should disappoint the effect of it, in any who come to him.

The work of conversion is completed by the ingenerating and acting of faith in God by Jesus Christ; and we shall consider with all possible brevity and plainness.

(1.) This is the peculiar work of the gospel, and was so from the first giving of the promise. 'The law came by Moses, but grace and truth by Jesus Christ.' (2.) To this purpose it is necessary that the gospel, as it is, the doctrine of it concerning redemption, righteousness, and salvation by Jesus Christ, be declared and received by sinners. (3.) The declaration of the gospel

accompanied with a revelation of the will of God with respect to faith and obedience. 'This is the work of God,' the work he requires, 'that we believe in him whom he hath sent:—and this command, to believe in Christ, the gospel teaches us to press from the manifold aggravations which attend the sin of unbelief; for it is a rejection of the testimony of God concerning Jesus Christ, which is to make him 'a liar;' and it is a contempt of his love and grace to lost sinners, which is the highest provocation that can be offered to the Divine Majesty. (4.) In the declaration of the gospel, Christ is peculiarly proposed, as crucified and lifted up, for the special object of our faith; and this proposition of Christ includes an invitation to all convinced sinners to come to him for life and salvation. (5.) The end for which Christ is thus proposed to sinners, is also declared; and this is, 'To save them from their sins,' or from 'the wrath to come.' The Gospel declares, that there is a way yet remaining, whereby they may escape the curse of the law; that this is through the atonement made by Jesus Christ to the justice of God; that God is well-pleased with this atonement; and that it is his will that we should accept of it, and acquiesce in it. (6.) It is promised, that upon believing in Christ, convinced sinners shall be pardoned, and justified, through the imputation to them of what Christ has done and suffered in their stead. (7.) To prevail with men to receive Christ, the Gospel is filled with arguments, invitations, exhortations, and promises, designed to explain and declare the love, grace, and faithfulness of God herein. (8.) Among these various ways in which God declares his mind and will, he frequently causes some particular word, promise, or passage to fix itself on the mind of a sinner, as in the instance just adduced. Hereby the soul is first excited to exert the faith with which it is endued; and thus men are directed to rest, peace, and consolation. (9.) This acting of faith in Christ is inseparably accompanied with an universal engagement of heart to all holy obedience, with a relinquishment of all known sin, necessarily producing a thorough change and reformation of life. Vain and foolish, therefore, are the reproaches of some, who in a high course of a worldly and profane life, charge others with preaching justification by faith,

to the neglect of holiness. Those on whom they thus reflect, unanimously teach, That the faith which does not purify the heart, and reform the life, is not genuine, but empty and dead, and if trusted to, will eternally deceive the souls of men: they also press the indispensable necessity of universal holiness on surer principles, and with better arguments than any pretended to by those who ignorantly and falsely traduce them. (10.) Those who were thus converted to God in the primitive times, were on their profession hereof admitted into church society, and a participation of its mysteries; and this being the usual way in which they were added to the fellowship of the faithful, it was an effectual means of intense love among them all, on account of their joint interest in the grace of our Lord Jesus Christ*.

And this is the second great work of the Spirit of God in the *New Creation*. This is a summary description of his forming the members of Christ's mystical body:—but this whole doctrine is now derided by some among our-

* I shall mention the account of the admission into church-fellowship of Victorinus, a platonic philosopher, as related to Austin by Simplicianus.

‘When the time was come that he was to make profession of his faith, which at Rome used to be done in a certain form of words learnt by heart, and pronounced from an elevated place in the sight of the faithful, it was offered to Victorinus by the elders, that he might make his profession privately, which was an indulgence sometimes granted to the more timid; but he rather chose to profess the faith of his salvation before the whole multitude; for what he had taught in rhetoric, though not the matter of salvation, he had professed in the most public manner. How much less then ought he to fear pronouncing thy holy word before thy meek and humble flock, who had not feared to deliver his own orations before an unruly multitude! As soon therefore as he ascended to make his profession, every one, that knew him (and who was there that knew him not?) repeated his name to his next neighbour with the voice of congratulation: and there was a general buz of Victorinus! Victorinus! At once they exulted at the sight of him; and at once they were hushed, in order to hear him. He then declared the true faith with admirable boldness; and all who were present wished to take him into their hearts; which indeed they did by love and joy; for these were the arms with which they embraced him.’—Much of the order, discipline, and fervent love of the primitive Christians in their church societies, may be learnt from this passage.

es, though it be known to have been the constant
rine of the most learned prelates of the church of
land: and as the doctrine is exploded, so all experi-
of it is decried as fanatical and enthusiastic.

o obviate the pride and wantonness of this filthy spi-
I have confirmed the several instances of this work
the experience of Augustine; for as some of the de-
ers of this doctrine are puffed up with a conceit of
own excellency, to the contempt of all who contra-
them, yet, if they should swell themselves till they
it, like the frog in the fable, they would never pre-
with their fondest admirers, to admit them into a com-
tion with the immortal wit, grace, and learning of
eminent champion of the truth, and light of the age
rein he lived.

BOOK IV.

THE NATURE OF SANCTIFICATION AND GOSPEL- HOLINESS EXPLAINED.

CHAPTER I.

Regeneration carried on by Sanctification.

IN the regeneration and conversion of God's elect, which we have before described, consists the second part of the work of the Holy Spirit in the New Creation. Nor does he only begin this work, but he continues, perseveres, and carries it on to perfection, in their *sanctification*; the nature and effects of which we are now to consider.

Our apostle, in his first epistle to the Thessalonians (chap. 5. having recommended many weighty evangelical duties, closes all with a fervent prayer for them (verse 23.): 'And the very God of peace sanctify you wholly, and let your whole spirit, soul, and body, be preserved blameless to the coming of our Lord Jesus-Christ: or, as I had rather read the words, 'And God himself, even the God of peace, sanctify you throughout, that your whole spirit, soul, and body, may be preserved blameless.' The reason hereof is, because all the graces and duties which he had enjoined, belonged to their sanctification; which though their own duty was not absolutely in their own power, but was a work of God upon them,—therefore, that they might actually comply with his commands, he prays that God would thus sanctify them throughout. And that this shall be accomplished, he assures them from the faithfulness of God (verse 24.): 'Faithful is he that calleth you; who will

also do it.' Now as this assurance did not arise from any thing peculiar to them, but from the faithfulness of God, it is equal with respect to all who are effectually called : they shall all infallibly be sanctified throughout, and preserved blameless to the coming of Christ.

The author of this sanctification is here asserted to be God. He is the eternal spring and fountain of all holiness ; there is none in any creature but what comes immediately from him ; and therefore it is so emphatically expressed, even God himself ; if he does it not, no other can ; it must be wrought by God himself. He does it of himself, from his grace ; by himself, or his own power ; for himself, or his own glory : and that under this special consideration, as he is ' the God of peace.'

This title is frequently ascribed to God ; and he is said to sanctify us as the God of peace, because it is a fruit and effect of that peace with himself, which he has made for us by Jesus Christ ; for without respect to this reconciliation, he would no more sanctify us than the fallen angels for whom no peace or atonement was made. Further : By the sanctification of our nature and persons, God preserves that peace with himself in exercise : for in the duties and fruits thereof consist all those actings towards him which a state of peace and friendship requires. It is holiness that keeps up a sense of peace with God, and prevents those spiritual breaches which the remainders of our enmity would occasion. And he is here said to sanctify us (*olotimes*) universally ; that is, our whole nature is the subject of this work, and not any one faculty of it ; and it shall be carried on to completeness and perfection. Both these ideas are afterwards expressed ; for the subject of this sanctification he makes to be our whole nature, our entire spirits, souls, and bodies ; and the end of the whole is, the preservation of us blameless in the peace of God to the coming of Christ.

Sanctification, as here described, is the immediate work of God by his Spirit upon our whole nature, proceeding from the peace made for us by Jesus Christ, whereby being changed into his likeness, we are kept entirely in peace with God, and are preserved unblameable, or in a state of gracious acceptance with him to the end.

The nature of this work, and its effect, which is our holiness, with the necessity of them both, must be dis-

gently considered. The importance of the truth itself, and the opposition made to it, render this absolutely necessary ; indeed, our principal duty in this world is to know aright what it is to be truly holy.

One thing must be premised, viz. That there is a two-fold sanctification spoken of in Scripture : the first is common to persons and things, in their peculiar dedication to the service of God. Thus the priests and Levites, the tabernacle and temple were sanctified. But the other is what we now treat of, wherein this separation is not the first thing done, but an effect of it. This is real and internal, by the communication of a principle of holiness.

This sanctification of the Spirit is peculiarly connected with, and limited to the truth and grace of the Gospel ; for holiness is the implanting and realizing of the Gospel in our souls. Hence it is termed (Eph. iv. 24.) (*αἰσῆτος τῆς ἀληθείας*,) *the holiness of truth* ;—which the Gospel ingenerates, and which consists in a conformity to it. Thus our Saviour praying for his disciples, says, ‘ Sanctify them in (or by) thy truth, thy word is truth.’ John xvii. 17. This alone is that ‘ truth which makes us free from sin and the law, to righteousness in holiness. It belongs neither to nature nor to the law. Nature is wholly corrupt and contrary to it. The law, indeed, for certain ends, was ‘ given by Moses,’ but all ‘ grace and truth came by Jesus Christ.’ There never was, nor is, nor ever will be the least dram of holiness in the world, but what, flowing from Jesus Christ, is communicated by the Spirit, according to the truth and promise of the Gospel. There may be something like it, as to outward acts and effects ; something that wears its livery, that is only the fruit of men’s own endeavours in compliance with their convictions ; but holiness it is not, nor of the same nature, though men are very apt to deceive themselves with it. Indeed, there is nothing in the whole mystery of godliness, which corrupt nature does not labour to debase, from the highest crown of it (which is the person of Christ, ‘ God manifested in the flesh’) to the lowest effect of his grace. The Lord Christ in his whole person, it would have to be but a mere man ;—in his obedience and suffering, to be only an example ;—in his doctrine to be confined to the capacity of carnal reason ; and the holiness he communicates by his Spirit, to be nothing but

moral virtue. But these low and carnal imaginations are exceedingly unworthy of the grace of Christ, and the glory of the Gospel. Moral virtue is the best thing among men that is of themselves. It far exceeds in worth all that the honours, profits, and pleasures of the world can extend unto ; and it is admirable to consider what instructions are given concerning it, what encomiums of its excellency and beauty are bestowed upon it by contemplative heathens, the wisest of whom were ready to acknowledge that there was yet something in it which they could only admire and not comprehend : and very eminent instances of the practice of it were given in the lives of some of them ; whose examples of righteousness, temperance, and equanimity in all conditions, now rise up to the shame of many called Christians, and will be called over at the last day as an aggravation of their condemnation. But to suppose that this moral virtue, however excellent, is that holiness of truth which believers receive by the Spirit of Christ, is to debase and overthrow it, and to drive men from seeking an interest in it. And hence it is that some, pretending great regard to it, yet despise what is really so, pleasing themselves with the empty name, or withered carcase of virtue, every way inferior, as interpreted in their practice, to the righteousness of heathens : and this should excite our diligence in our enquiries after its real nature, that we deceive not ourselves with false appearances to our ruin.

2. It is our duty to inquire into the nature of evangelical holiness, because it is abstruse and mysterious, and indiscernible to the eye of carnal reason. We may say of it, as Job of wisdom,—‘ Whence cometh wisdom, and where is the place of understanding, seeing it is hid from the eyes of all living ?’—Destruction and death say, we have heard of the fame thereof with our ears—‘ God understandeth the way, and knoweth the place of it ; and to man he said, Behold, the fear of the Lord is wisdom ; and to depart from evil is understanding.’ This is that wisdom, whose ways and residence are hidden from the natural reason and understanding of men, and therefore it is no wonder that it is despised as an enthusiastic fancy. Hence it often happens, as it did among the Pharisees, that those who are most zealous for a legal righteousness, walking in a strict attendance to duties, are the most im-

placable enemies of true evangelical holiness. They know it not, and therefore hate it; they have embraced something else in its place, and therefore despise and persecute it.

3. Believers themselves are often much unacquainted with it, either as to their apprehension of its true nature, causes, and effects, or at least as to their own interest in it. As we know not of ourselves the 'things that are wrought in us by the Spirit of God,' so we seldom attend as we ought to his instruction of us in them. It may indeed seem strange, that as all believers are sanctified, they should not understand what is wrought and abides in them; but, alas! how little do we know of ourselves, of what we are, and whence are our natural powers and faculties! How little do we know of these souls of ours!—and what we do know, is by their operations. Is it strange then that we should be much in the dark as to this new nature, which is from above, and with which our natural reason has no acquaintance? It is new, it is wonderful, it is a work supernatural; and is known only by supernatural revelation.

4. We must also consider, that holiness is not confined to this life, but passes over into eternity and glory. Death has no power to destroy it, or divest us of it. Its acts indeed are transient, but its fruits abide for ever in their reward. They who die in the Lord rest from their labours, 'and their works follow them.' 'God is not unrighteous to forget their labour of love.' There is not the least fruit of holiness,—giving 'a cup of cold water to a disciple of Christ,' but it shall be had in everlasting remembrance. Nothing shall be lost; but all the fragments shall be gathered up, and kept safe for ever. Every thing else in this world, however specious, shall be consumed as 'hay and stubble;' when the meanest, the most secret fruit of holiness, shall be gathered as 'gold and silver,' into God's treasury. Let no soul fear the loss of any labour in the duties of holiness, in the most secret contest for inward purity, for outward fruitfulness in the mortification of sin, resistance of temptations in self-denial,—all that you know, and what you do not know, shall be called over, and abide eternally in its reward.

But this is not all. Holiness will abide for ever in it

as our minds, our hearts, our affections are renewed by the Holy Ghost, so far are we cleansed from our habitual pollution. The more we have of saving light in our minds, of heavenly love in our affections, of a readiness to obedience in our hearts,—the more pure are we, the more cleansed from the pollution of sin. The old principle of corrupted nature is unclean and defiling; the new creature, the principle of grace, implanted in the soul by the Holy Ghost, is pure and purifying, clean and holy.

The Holy Ghost also purifies us, by strengthening our souls by his grace to all holy duties, and against all actual sins. He preserves the soul free from defilements, or pure and holy, according to the tenor of the new covenant. But it may be asked, How is the soul freed from those defilements it had contracted before this work upon it, or those which it has contracted since? for there is no man who is not more or less defiled with sin while in the body; and if we are thus defiled, how shall we be cleansed? I answer, 'God is just to forgive us our sins, and to cleanse us from all unrighteousness.' But by what means is this accomplished? 'The blood of Jesus Christ his Son cleanseth us from all sin.' 1 John i. 7, &c.

II. It is therefore the blood of Christ which is the meritorious procuring cause of our purification, by a special application of it to our souls by the Holy Ghost; and there is not any truth belonging to the mystery of the Gospel which is more plainly asserted. 'He hath washed us from our sins in his own blood.' Rev. i. 5. 'He gave himself for his church, that he might wash and cleanse it.' Eph v. 26. And this the faith and experience of all believers confirms; for they are not imaginations of their own, but what, being built on the truth and promises of God, yield sensible spiritual relief and refreshment to their souls. This they believe, this they pray for, and find the fruits and effects of it in themselves.

By the 'blood of Christ,' is intended the blood of the sacrifice, with the power and efficacy of it; and the blood of a sacrifice may be considered either as it was offered to God to make atonement, or as it was sprinkled on other things for their cleansing. Part of the blood in every propitiatory sacrifice, was to be sprinkled round

about the altar ; and that of the great sacrifice of expiation seven times before the mercy-seat : and so the blood of Christ's sacrifice is to be considered, both as he offered it to God to make atonement for sin, and as it is sprinkled by the Spirit on the consciences of believers, to purge them from dead works. And hence it is called, with respect to our sanctification, the ' Blood of Sprinkling ;' for we have ' the sanctification of the Spirit unto obedience, through the sprinkling of the blood of Jesus.'

The blood of Christ, in his sacrifice, is still of the same efficacy as it was in that hour wherein it was shed. The blood of other sacrifices was always to be used immediately upon its effusion ; for if it were cold and congealed, it was of no use, to be offered or sprinkled. Lev. xvii. 11. Blood was appointed to make atonement, as the life or animal spirits were in it. But the blood of the sacrifice of Christ is always warm, having the same spirit of life and sanctification still moving in it. Hence our way of approach to God thereby, is said to be always ' living' (Heb. x. 20.):' and yet always as ' newly slain.' Every one, therefore, who at any time has an actual interest in the blood of Christ, as sacrificed, has as real a purification from the defilement of sin, as he had typically who stood by the priest, and had blood or water sprinkled upon him ; for the Holy Ghost diligently declares, that whatever was done legally or typically, by any of the sacrifices of old, for the expiation or purification of sin, was all done really and spiritually by that one sacrifice and sprinkling of the blood of Christ. Thereby is the gradual carrying on of our sanctification habitually effected, which was signified by the continual daily sacrifice. From thence is special cleansing virtue communicated to us by the ordinances of the Gospel, as is expressly affirmed (Eph. v. 25.) denoted by the doubling of the daily sacrifices on the Sabbath. By it are we purged from all our sins whatever, great or small, as was typified in the great sacrifice on the day of expiation ; and to him we have continual recourse, on all occasions of our spiritual defilements whatever. Thus his blood, as to its purifying virtue, answers to, and accomplishes all the legal institutions, especially that of the ashes of the ' red heifer' (Num. xix.) whereby every one who was defiled might immediately be cleansed : and he who

. But besides the command of God, we are to consider the precious promises he has made to perform this work in us. He who requires it of us, knows that have it not in ourselves. Now God has multiplied his promises to this purpose: He has said, 'I will take away the heart of stone, and give you an heart of flesh—A new heart will I give you—a new spirit I will put within you—I will write my law in your heart—I will remove my fear in your heart—and cause you to walk in my statutes, and keep my judgments.'—Jer. xxxi. 33, &c. The whole of our sanctification is comprised in these promises. To be cleansed from the defilements of sin, to have an heart inclined always to fear God, and to walk in his ways accordingly, is to be sanctified, or to be justified: and all this God promises directly to work in us. And here we may digress a little, to consider what reason we ought to have to the command on the one hand, and to the promise on the other; to our own duty, and to the grace of God. Some would separate these things as inconsistent. A command, they suppose, leaves no room for a promise; and a promise, they think, takes off the influencing authority of a command. If holiness be a duty, there is no room for grace; and if it be an effect of grace, there is no place for duty. But all these arguments are a fruit of the 'wisdom of the flesh;' the 'wisdom that is from above' teacheth us other things. It is true, that works and grace are opposed in the matter of justification as utterly inconsistent: 'If it be of works, it is not of grace; and if it be of grace, it is not of works:' but duty and God's grace are no where opposed in the matter of sanctification; for the one supposes the other. Neither can we perform our duty herein without the grace of God; nor does God give us his grace for any other end than that we may rightly perform our duty. He who requires either that God commands us to be holy in a way of duty, or promises to work holiness in us in a way of grace, may with as much modesty reject the whole Bible. Both are, therefore, we must duly regard, if we intend to be holy. In our regard to the command, our consciences must be affected with the authority of it, as the command of God; for holiness is obedience, and obedience respects the authority of the command. We must also see and understand the reasonableness and advantage of the com-

shewing such things unto us. To have a true spiritual sense of the defilement of sin, and a gracious view of the cleansing virtue of the blood of Christ, is an eminent effect of the Spirit of grace.

3. It is he who worketh faith in us, whereby we receive Christ himself, and are actually interested in this, and in all the benefits of his mediation. He is our propitiation through faith in his blood as offered; and he is our sanctification through faith in his blood as sprinkled; and particular acting of faith on the blood of Christ, for the cleansing of the soul from sin, is required of us. A renewed conscience is sensible of pollution in every sin, and is not freed from the shame of it without a particular application to the blood of Christ. It comes by faith to this fountain, as the sick man to the pool of healing waters, and waits for a season to be cleansed in it: so David, on the defilement he had contracted by his great sins, cries to God, 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.' Ps. li. 7. He alludes to the purging of the leprous person, the ordinance whereof is instituted Levit. xiv.; or to that more general institution for the purification of all legal uncleanness; by the water of separation made of the ashes of the red heifer (Numb. xix.); for both these purifications were made by the sprinkling of blood or water with hyssop. It is plain, I say, that he alludes to these institutions; but it is as plain they are not the things which he intends; for there was not in the law any purging with hyssop for persons guilty of such sins as he lay under; and therefore he professes, in the close of the Psalm, that 'sacrifice and offering, God would not accept' in his case: it was therefore that which was signified by those institutions which he applied to, namely, to the blood of Christ, by which he might be 'justified from all things from which he could not be justified by the law of Moses.' In like manner do all believers make an actual application to the blood of Christ for cleansing them from their sins; before which they have a conscience of sin, that is, condemning them for sin, and filling them with shame and fear.

This application consists in four things. (1.) A spiritual view of the blood of Christ in his sacrifice, as proposed in the promises of the Gospel for our purification

'Look unto me,' saith he, 'and be ye saved;' which respects the whole work of our salvation, and all the means thereof. Our way of coming to our interest therein, is by looking to him; for 'as the serpent was lifted up in the wilderness, so was he in his sacrifice on the cross lifted up;' and so in the Gospel is he represented to us. Now the means whereby they were healed in the wilderness, was by looking to the serpent that was lifted up: herein faith first acts itself, by a spiritual view of the blood of Christ, as proposed in the Gospel for the only means of our purification; and the more we abide in this contemplation, the more effectual will our success be in our application thereto. (2.) Faith actually relies on his blood for effecting that great end for which it is proposed; for as God sets him forth to be a propitiation through faith in his blood as offered,—so to be our sanctification through faith in his blood as sprinkled. (3.) Faith works herein by fervent prayer, with respect to his promises; because for all these things God will be sought unto by the house of Israel. By this means the soul brings itself nigh to its own mercy; and this we are directed to in Heb. iv. 15, 16. (4.) An acquiescence in the truth and faithfulness of God, for cleansing by the blood of Christ; whence we are freed from perplexing shame, and have boldness in the presence of God.

4. The Holy Ghost actually communicates the cleansing purifying virtue of the blood of Christ to our consciences, whereby we are freed from shame, and have boldness towards God; for the whole work of applying the benefits of Christ's meditation to believers, is properly his: and these are the things that believers aim at, in all their fervent prayers for the purifying their souls by the sprinkling and washing of the blood of Christ; the persuasion of which gives them peace and holy boldness in the presence of God; without which they have nothing but shame and confusion of face in a sense of their own pollutions.

III. FAITH is the instrumental cause of our purification:—'Purifying their hearts by faith,' Acts xv. 9. The two unfailling evidences of sincere faith are, That within, it purifies the heart; and without, it works by love. These are the touch-stone whereon faith ought to be tried. We 'purify our souls in obeying the truth, through the Spirit,'—that is, by believing, which is our *original obedience to the truth*; and hereby our souls are

purified. Unbelievers and unclean are the same; for they have nothing in them whereby they might be instrumentally cleansed; and we are purified by faith, because (1.) Faith itself is the principal grace whereby our nature is restored to the image of God, and so freed from our original defilement. (2.) It is by faith that we receive the purifying virtue and influences of the blood of Christ, as before mentioned. Faith is the grace whereby we constantly adhere to Christ; and if the woman who touched his garment in faith, obtained virtue from him to heal her issue of blood, shall not those who cleave to him continually, derive virtue from him for the healing of their spiritual defilements? (3.) It is by the working of faith principally, that those lusts which are defiling, are gradually mortified and subdued. Faith derives supplies of the Spirit from Jesus Christ; on which alone these supplies depend. (4.) Faith takes in all the motives which are proposed to us to stir up our utmost endeavours for preventing the defilements of sin; such as the participation of the excellent promises of God at present, and the future enjoyment of God in glory.

IV. Purification from sin is likewise ascribed to AFFLICTIONS. Hence they are called God's Furnace, whereby he takes away our dross. They are also called Fire, that tries the ways and works of men, consuming 'their hay and stubble,' and purifying their gold and silver; and this they do by an efficacy communicated by the Spirit of God; for by the cross of Christ they were cut off from the curse of the first covenant, to which all their evils belonged, and implanted into the covenant of grace. The tree of the cross being cast into the waters of affliction, has rendered them wholesome and medicinal. Christ being the head of the covenant, all the afflictions of his members are originally his; and they all tend to increase our conformity to him in holiness; and they work together for this blessed end in several ways. (1.) They bear some tokens of God's displeasure against sin, by which believers are led to a fresh view of its vileness: for though afflictions are an effect of love, yet it is of love mixed with care to prevent distempers; whatever else they are, they are always chastisements,—and correction respects faults; and *it is our safest course in every affliction, to lodge the adequate cause of it in our deserts.* Now a view of six

er suffering, makes men to abhor themselves, and beamed of it. (2.) Afflictions take off the allurements all created good things, by which the affections are sited to cleave to them inordinately. God designs by cation to wither all the flowers of this world, by disordering their insufficiency to give relief. This intercepts disorderly intercourse which is apt to be between them our affections, whereby our minds are polluted; for e is a pollution attending the least inordinate acting ur minds towards objects in themselves sinful, or rendered so by our excess towards them, while we are under command of loving God with all our hearts. (3.) ictions take off the edge of those affections whereby corrupt lusts of the mind and flesh operate. They b those vigorous affections which were always ready the service of lust, and which sometimes carry the into the pursuit of sin, like the horse into the battle, a madness and fury. (4.) By these, God excites all graces of the Spirit into a constant and vigorous exertion; and therein the work of cleansing the soul from the tution of sin is carried on. A time of affliction is the cial season for the peculiar exercise of all grace; for soul can no otherwise support or relieve itself. It is en off from other comforts, every sweet thing being le bitter to it; it must therefore live by faith, love, delight in God.

and thus we have taken a view of the first part of our ctification, which I have the more largely insisted n, because it is utterly neglected by those who would e holiness consist merely in the practice of moral vir- . What I have said may perhaps be deemed enthusiastic, though there is no reason why it should, but, only ause it is taken from Scripture. But where men hate practice of holiness, it is in vain to teach them the are of it.

ut we must not pass over these things without some ections upon ourselves, and some consideration of our cern in them.

irst, We may from hence take a view of our own dition by nature. It is useful for us all to look back it; and it is necessary for those who are in it, to be acquainted with it. There is a spiritual leprosy ad over all our nature, which renders us loathsome to

God, and puts us in a state of separation from him, a those of old, who were legally unclean, were separated from the congregation, and from all the pledges of God's gracious presence. Whatever men do of themselves to be quit of this defilement, only hides, but cannot remove it: Adam cured neither his nakedness nor the shame of it by his fig-leaves. Some have no other covering of their spiritual filth, but outward ornaments of the flesh, which increase it, and rather proclaim than hide it. The greatest filth in the world is covered with the greatest gaiety. Whatever we do of ourselves is a covering, not a cleansing; and if we die in this condition, uncleansed, it is impossible that ever we should be admitted into the blessed presence of the holy God. Let no man deceive you then with vain words: it is not doing a few good works, it is not an outward profession of religion, that will give you 'access with boldness' to God. Shame will cover you when it will be too late: unless you are washed by the Spirit of God, and in the blood of Christ, you shall not inherit the kingdom of God: you will be a horrid spectacle to saints and angels, to yourselves, and to one another, when the shame of your nakedness shall be made to appear! If therefore you would not perish as base defiled creatures, when your pride, and your wealth, and your beauty, and your ornaments, and your duties, will stand you in no stead,—look out betimes for that only way of purification which God has ordained: but if you love your defilements, if you are proud of your pollutions, if you satisfy yourselves with your outward ornaments,—there is no remedy, you must perish for ever!

Seeing this is the condition of all by nature, if any shall enquire what they must do to be cleansed, I shall endeavour to direct them to the 'Fountain set open for sin and uncleanness.'

1. Labour after an acquaintance with it in its nature and effects. Though the Scripture abounds in the declaration of it, yet men in general take little notice of it. Perhaps they are somewhat affected with the guilt of sin, but not at all with its filth; so that they can escape the righteousness of God which they have provoked, they do not regard their unlikeness to his holiness, whereby they are polluted. Those who would be cleansed from this pollution, must first know it; and though we cannot i

this aright without the Spirit of God, yet several duties are required of us; as (1.) To search the Scriptures. This is the glass wherein every man ought to contemplate himself; and he who will not from hence learn his natural deformity, shall live polluted, and die accursed. (2.) He who has received the testimony of Scripture concerning his corrupted state, if he will take pains to examine himself thereby, will have a further view of it. Multitudes learn from what they read and hear, that they are polluted by nature (and they cannot deny it) but yet really find no such thing in themselves. But when men will bring their souls to the glass of the perfect law, and consider how it is with themselves; how vain their imaginations, how disorderly their affections, how perverse all the actings of their minds,—they will be ready to cry with the leprous man, ‘Unclean! unclean!’ (3.) Prayer for light and direction herein, is the duty of all; for a man to know himself, was of old esteemed the highest attainment of human wisdom. Some men will not inquire into themselves; some men dare not; and others neglect it, from mere sloth. But he who would ever be purged from his sins, must thus far make bold with himself, and dare to be thus far wise: and in the use of the means before prescribed, considering his own darkness and the treachery of his heart, he is to pray fervently that God, by the supernatural light of his Spirit, would assist him in his search after the defilement of his nature. Without this, he will never make any great or useful discoveries.

2. Those who would indeed be purged from the pollution of sin, must endeavour to be affected with it, suitably to the discovery which they have made of it. No man who has read the Scriptures can be ignorant how frequently God calls on men to be ashamed, on account of their sins.

3. Let such persons be fully assured, that they can never purify themselves. According to men’s convictions of the defilements of sin, will be their endeavours after purification: but here many fall into great mistakes; their own sorrow and amendment of life must do this work for them. But though these things are good in themselves, they are frequently abused, and turned into effectual means of keeping men from Christ; for legal repentance being trusted to, will infallibly keep the soul

from that evangelical repentance which alone God accepts: and mere reformation of life rested in, proves opposite to endeavours for the renovation of our natures. But let these duties be performed in what manner you please, they are utterly insufficient to cleanse us. Nor will any seek for that which is effectual to this purpose, till they are ~~fully~~ convinced hereof.

4. It is therefore their duty to acquaint themselves with that only remedy which God has appointed. One great end of divine revelation, was to direct men to the way of cleansing: and one principal means which Satan has always used to keep men in their apostacy from God, was by supplying them with innumerable ways of purification, suited to the imaginations of their dark and superstitious minds; and it should excite great diligence in this inquiry, that God has laid great weight on this matter; as is evident from the institutions, promises, and precepts, both of the Law and Gospel: besides, the difficulty of attaining the knowledge of it is to be considered. It is a part of the mystery of the Gospel, which carnal reason esteemeth foolishness. It is not easily admitted that we can no otherwise be cleansed from our sins but by the sprinkling of that blood which was shed so long ago. This doctrine persons are therefore obliged to inquire after; that being satisfied with its truth, their minds may be taken off from those vain remedies which their own hearts and others blind devotions would suggest.

5. But now the great inquiry is, How a defiled soul may come to have an interest in the purifying virtue of the blood of Christ? I answer, The purifying virtue of the blood of Christ, with the administration of the Spirit for the effectual application of it to our souls, is exhibited in the promises of the covenant; and the only way to become a partaker of the good things presented in the promises, is by faith. So Abraham received the promises; and so must we. Now this is not from their being proposed to us, but from our believing of that which is proposed: the whole benefit of the promises depends absolutely on our 'mixing them with faith,'—resting on his divine power and veracity,—believing that the things promised to us shall be accomplished. God has given this power and efficacy to it by the covenant. In the promise of the Gospel it is proposed and tendered to us.

Faith in that promise is that which alone gives us an interest in it, makes us partakers of it, and renders it actually effectual.

6. Faith in this case will exert itself by fervent prayer. When David, by his dreadful fall, felt his need of a new universal purification, how earnest is he in his supplications that God would again 'purge and cleanse him!' And when any soul is really coming over to the way of God for his washing in the blood of Christ, he will not be more earnest in any supplication than this; and hereby doth Christ communicate of the purging efficacy of his blood unto us.

Secondly. Hence also instruction may be taken for those who are freed from the general pollution of nature, by 'the washing of regeneration, and renewing of the Holy Ghost;' of whom the apostle says, 'Such were some of you; but ye are washed.' Several duties are incumbent on such persons: As,

(1.) Continual self-abasement in the remembrance of that woful condition from whence they have been delivered. This consideration greatly influences the minds of believers to humility, and hides pride from them; for what should creatures of such a base and defiled extraction have to boast of? God calls his people to self-abasement, not only from what they are, but from what they were. So he ordained that confession to be made by him who offered the first-fruits of old: 'A Syrian ready to perish was my father;' or, (a Syrian, that is) 'Laban was ready to destroy my father, a poor helpless man, that went from one country to another for bread.' How is it of sovereign mercy that I am now in this state of plenty and peace? and when David on his great sin and repentance took in all humbling considerations, here he fixes the head of them: 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' So our apostle frequently calls the saints to remembrance of their former condition; and therewith the minds of all true believers are greatly affected. When they consider what was their former state, universally polluted, with what remainders of it still abide, it casts them on the earth, and causes them to lay their mouths in the dust:—hence proceed their deep humiliations, confessions, and supplications.

(2.) That initial deliverance which believers have from

their original pollution, is a cause of everlasting thankfulness. When Christ cleansed the ten lepers, he manifests how much it was their duty to return to him with their thankful acknowledgment, though nine of them failed therein. The consideration hereof influences the minds of believers in all their grateful ascriptions of glory and praise to Jesus Christ. 'To him,' say they, 'who loved us. and washed us from our sins in his own blood, to him be glory and dominion for ever and ever!'

Again: We have declared not only that there is an universal defilement in our natural frame, but that there is a pollution attending every actual sin; and hence believers may learn, (1.) To watch against sin, and all the motions of it, however secret: they all defile the conscience and it is an evidence of a gracious soul to be watchful against sin on this account. (2.) To walk humbly before the Lord all our days. Notwithstanding our utmost watchfulness against sin, there is yet 'no man that liveth and sinneth not.' Those who pretend to perfection here, as they manifest their ignorance of God and themselves, so are they often left visibly to confute their own pride and folly. But to what purpose is it to hide ourselves from ourselves, when we have to do with God? God knows, and our souls know, that more or less we are defiled in all we do. Who can express the motions of lust that are in the flesh, the irregular actings of our affections, the folly of the imaginations of our minds, with the vanity of our words! all which are defiling! I confess I know not that my soul abhors any eruption of men's diabolical pride, like that whereby they reproach the deep humiliations of poor sinners in their confessions and supplications. Alas! that our nature should be capable of such a contempt of the holiness of God, and so senseless of its own vileness, as not to tremble at the despising of the lowest abasements of poor sinners before the holy God! (3.) We ought continually to endeavour after the wasting of sin in the root and principle of it. The principle of sin, however impaired, still abides in all believers: and it is the root of all sin in us which tempts, entices, conceives, and brings forth; and this has more or less strength, as it is more or less mortified by grace; and according to its strength, so it abounds in bringing forth the defiling acts of sin. If, therefore, we would preserve ourselves from

multiplying our defilements, it is this that we must set ourselves against. The tree must be made good, if we expect good fruit; and the evil root must be dug up, or evil fruit will be produced. (4.) Hence also is manifest the necessity we have of continual applications to Jesus Christ for cleansing virtue from his Spirit, and the sprinkling of his blood on our consciences to purge them from dead works. We defile ourselves every day; and if we go not every day to the fountain, we shall quickly be all over leprous: our consciences will be filled with dead works, so that we shall be unable to serve the living God. When a soul is filled with self-abasement under a sense of its own defilements, applies to Christ continually for cleansing, with a fervency answerable to its convictions, it is then in its proper course. I am persuaded no true believer in the world is a stranger to this duty: and the more any one abounds therein, the more genuine is his faith evidenced to be, and the more humble is his walk before the Lord.

CHAPTER VI.

The Positive Work of the Spirit in the Sanctification of Believers.

WE now proceed to the positive work of the Spirit in the sanctification of believers; for he not only cleanses their natures and persons from the pollution of sin, but he communicates the great, permanent, positive effect of holiness to their souls, whereby he guides and assists them in all the acts and duties thereof. I shall comprise what belongs to this part of his work in the two following assertions:

I. There is in the souls of believers a supernatural principle or habit of grace, wrought and preserved by the Spirit of God, whereby they are enabled to live unto God, and perform that obedience which he requires and accepts; and this is essentially distinct from all natural habits, intellectual or moral, however acquired or improved.

II. There is an immediate work of the Holy Spirit required unto every act of holy obedience, whether internal or external.

In the first of these assertions, four things are to be confirmed:—1. That there is such a habit or principle in believers. 2. That it inclines the soul to acts of holiness. 3. That it gives the soul power to live to God in holy obedience. 4. That it differs essentially from all other habits whatever.

1. It is a gracious supernatural habit, or a principle of spiritual life. I call it a habit, not as though it were absolutely of the same kind as acquired habits, but because it resembles them in its effects. But it has much more conformity to a natural instinct than to an acquired habit. It is a virtue, a power, a principle of spiritual life and grace, created, infused into our souls, antecedent-to, and the next cause of all acts of true holiness. It does not consist in any single acts of obedience, though good in their own nature; for many such acts may be performed by unholy persons. Cain's sacrifice and Ahab's repentance were signal acts of obedience materially; yet no acts of holiness formally, nor did either make or denominate them holy. Men may 'give all their goods to feed the poor, and yet be nothing.' Single acts may evidence holiness, as Abraham's offering his son; but they constitute one holy, nor will a course of actions make any one holy. Nor does it consist in an habitual disposition of mind to outward duties of piety or obedience. But this holiness is such an habit or principle as is antecedent to all acts of the same kind; for every act of true holiness must have something supernatural in it, from an internal principle of grace. This always abides in those who are truly sanctified; whence they are always holy, and not only so when they are actually exercised in the duties of holiness. Hereby are they prepared, disposed, and enabled to all duties of obedience, and by the influence hereof into their acts and duties they become holy, and no otherwise.

That there is such an habit in believers, is evident from the Scriptures. God promised of old, to circumcise the hearts of his people;—to give them a new heart and a new Spirit,—and to write his law in their hearts. It is more expressly revealed in the New Testament. John iii.

We are born again of the Spirit, and that which is

born in this new birth is Spirit: something existing in us that is of a spiritual nature and spiritual efficacy. It is something abiding in us, acting in a continual opposition against the flesh or sin. It is also called a New Creature (something that has the nature of a living creature) and a Divine Nature: now a nature is the principle of all operations: and this is that habit of grace or principle of holiness that we plead for.

Hereby we have union with Jesus Christ, the head of the church, and become 'members of his bones and of his flesh,' as Eve was of Adam; she had the same nature with him, and that derived from him; so we are of him, partakers of the same divine nature; for he that is 'joined to the Lord is one Spirit.' How excellent then is this grace! It is the same in kind with the holy nature of Christ, and makes us one with him. How great a privilege is it! What an honour and security to the soul that has it! What duties are hence required; and how should we admire the grace and love of Christ through whose mediation we receive it! This is our life; but we cannot perfectly comprehend it, for it is 'hid with Christ in God.'

(1.) Hence we may learn, not to satisfy ourselves with any duties, however good in themselves, unless there be a vital principle of holiness in our hearts. A few honest actions and a few useful duties satisfy many that they are as holy as they need to be; but God rejects all such duties, however multiplied, if the heart be not before-sanctified. Legal convictions, terrors of conscience, dictates of reason, may compel men to their observance; but all is lost; men do but labour in the fire about them, if the soul be not prepared with this principle of holiness.

Observe, however, that as far as these duties of morality or piety are good in themselves, they ought to be approved and encouraged in all men. They may be defective in their principle, and misapplied as to their end; but yet we ought not to undervalue the duties themselves, nor discourage the performance of them. The world is not in a condition to spare the good actions of bad men; and it is much to be wished that we could see more of the fruits of moral virtues, and duties of religious piety, among unsanctified persons than we do. But this we may, and ought to do; we may tell them (as our Lord told the

young man) 'One thing is yet wanting unto you; ye want faith, or you want Christ, or you want a spiritual principle of evangelical holiness; without which all your labour will be lost, and come to no account at the last day. The due assertion of grace never was, nor can be an obstruction to any duty of obedience.

Observe again, That wherever there is this principle of holiness in the heart; there will be the effects of it in this life; for the great design of it is to enable us to comply with the grace or Gospel of God, which 'teacheth us to live soberly, and righteously, and godly in this present world.' If the tree be good, the fruit will be good also, and it is vile hypocrisy in any to pretend to inward sanctification, while their lives are barren in the fruits of righteousness.

(2.) Hence it appears why men propose such various courses with respect to holiness. All who profess Christianity agree that holiness is absolutely necessary; but when they should come to the practice of it, some take one false way, and some another. Hence some would have moral virtue to be their holiness, while others place it in superstitious devotions. Now all this arises from ignorance of the true nature of holiness on the one hand, and love of sin on the other. The nature of sanctification is deep and mysterious, not to be understood without the aid of spiritual light; and what the world knoweth not of these things, it always hates. The love of sin also secretly influences the minds of many persons; they fear and abhor that universal change of soul which tends to the extirpation of all sin; and hence they take up with moralism and superstitious devotions; any thing that will pacify the natural conscience, or procure the reputation of religion.

(3.) We may learn from hence, how great and excellent a work this of sanctification is, and that it is a greater matter to be truly holy than most persons are aware of. It is so great a work, that it must be wrought by 'the God of peace himself;' by the blood of Christ; and by the influence of the Spirit: and it does not become Divine and Infinite Wisdom to engage the power of such glorious causes and means for the production of any common effect.

2. This principle of holiness inclines the subject of it to acts of its own kind: as it has the nature, so it has

properties of an habit, of which this is the principal. It is directed to a certain end, and constantly inclines to actions which tend thereto.

It has a certain end ; and this is, that we may live to God. By nature we are ' alienated from this life of God ;' but the first inseparable property of the renewed nature is, that it disposes the soul to the acts and duties of this life, so that it shall attend to them, not from mere conviction or external impression, but from an internal genuine principle ; and as the inclination of the carnal mind lies directly against spiritual things, so this new principle tends always to actions spiritually good, according to the mind of God.

This disposition of heart is, in the Scripture, called by the names of Fear, Love, Delight, and of such other affections. This is the intention of that promise of the covenant, ' I will give them one heart, that they may fear me.' The ' new heart' is the new nature ; the first effect of which is, the ' fear of God always,' or a new spiritual inclination of soul to the will and commands of God. In like manner, it is expressed by love, which is the inclination of the soul to obedience to God, and communion with him, with delight and complacency.—It is, moreover, expressed by being ' spiritually minded, which is life and peace ;' that is, the bent and inclination of the mind to spiritual things, is that whereby we live to God, and enjoy peace with him. By nature we savour only the things of the flesh, and ' mind earthly things ;' but hereby we mind the things that are above, or ' set our affections on them.' By virtue hereof David professeth that his soul ' followed hard after God ;' or inclined earnestly to all those ways whereby he might live to him, and come to the enjoyment of him. By the apostle Peter it is compared to our natural inclination to food ; ' as new-born babes desire the sincere milk of the word, that you may grow thereby,' which is a constant unalterable inclination. This, therefore, is what I intend. Every nature has its proper disposition and actings. The principle of holiness is such a nature ; and wherever this principle is, it disposes the whole soul to acts of holiness,—and that universally, constantly, and permanently.

(1.) *Universally.* There is a disposition to all the

duties of holiness without exception ; there is a res all God's commands. Some may be more difficult contrary to our natural inclinations or secular interests ; but if there be a gracious principle will equally incline us to them all. Any other pr will give way to an habitual reserve of something c thereto. It will admit either of the omission o duty, the commission of some sin, or the retain some lust. Thus our Saviour tried the rich youn who boasted of his duties with one that crossed hi lar interests, and he gave up all. So Naaman, who obedience to the God of Israel, would have a res bow in the house of Rimmon, for the sake of his interest. Believers themselves may be surprise actual omission of duties, and a temporary indulg corrupt affections ; but an habitual reserve for any sinful, is inconsistent with this principle of holine

(2.) This principle disposes the believer to d holiness constantly ; he is in the fear of the Lord ' day long.' It is true, there are seasons in which w with great difficulties and obstructions from our lu temptations ; and the actings of grace may be less v at some times than at others ; but still this holy sition is, in its own nature, like a stream that flovw a living fountain, pressing forwards, notwithstanding opposition that may divert it for a season. Natur sometimes perform duties of obedience, from stro pressions excited by afflictions, dangers, or the lil soon return to their own formality and course ; lik ners who sometimes meet with vehement winds, seem to drive them with violence directly to thei but quickly after they have an utter calm, and not a of air stirs to help them forward. Where this princ persons have a natural current which carries th evenly and constantly ; and though they may me tempests and cross winds, yet the stream, which is i works its way at length, and holds on its course t all impediments.

(3.) It is also permanent. It will never cease in the soul to acts of obedience, till it comes to the them all in the enjoyment of God. It is ' a well ter, springing up into everlasting life.' It spr without intermission, because it is living water ;

manently, never ceasing, till those in whom it is are fully lodged in glory. This is expressly promised in the covenant: 'I will put my fear in their hearts, and they shall not depart from me;' they shall never do so in whom this fear, because it is permanent. It is true, that on the fierce interpositions of temptations, the principle itself may seem to be utterly stifled for a season (as in David's case); yet, such is its immortal nature, such its relation to the faithfulness of God and the mediation of Christ, that it shall never be entirely extinguished.

It must be admitted, that in those who are thus disposed to all the acts of spiritual life, there are yet the remains of a contrary principle; this the Scripture calls the Flesh, or the Body of Sin, the Sin that dwelleth in us. This the apostle plainly asserts: 'The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.' (Gal. v. 17.) Indeed, sin and grace cannot bear rule in the same heart at the same time. By nature the flesh is wholly predominant, constantly inclining; the soul to sin; but, on the introduction of grace, the habit of sin is weakened, so that it shall not 'reign' over us, by hurrying us into the pursuit of its uncountable inclinations; but yet it is never entirely dismissed and cast out of the soul in this life. There it still remain and work, seduce and tempt, more or less, according to its remaining strength and advantages. Hence the principle of grace cannot perfectly incline the soul to a life of God, so that it should be sensible of no opposition: but this belongs to the principle of holiness inseparably and necessarily, that it inclines the soul universally to all acts of holy obedience;—and these inclinations are predominant, and keep the soul pointed to holiness continually. And this free, genuine, unforced inclination of the mind to all that is good, with an inward labouring to break through all opposition, is the fruit and most evident evidence of the renovation of our natures by the Holy Ghost.

3. There is *power* accompanying this habit of grace, as well as propensity or inclination. It does not merely dispose the soul to holy obedience, but enables it to the actual duties of it. That by nature we are 'without strength' to perform any thing spiritually good, has been

proved at large; but by the grace of sanctification, power and ability is given to us of living to God. 'Thou that wait upon the Lord, shall renew their strength;' that is, for obedience, or walking with God without weariness strength they have, and in their walking with God it renewed or increased. By the same grace are we 'strengthened with all might, according to the glorious power of God.' In our conversion to God, all things are given to us by his 'divine power, which pertaineth to life and godliness;'—so God told our apostle, when I was ready to faint under his temptations, that 'his grace was sufficient for him.' Believers are alive to God, alive to righteousness and holiness. They have a principle of spiritual life; and where there is life, there is power in it, and for its end. We shall therefore enquire where this power consists; what it is in the mind,—what in the will,—and what in the affections: and,

(1.) This power in the mind consists in a spiritual light to discern spiritual things in a spiritual manner. The Holy Spirit, in the first communication of spiritual life, shines into our hearts to give us the knowledge of God in Christ; yea, this strengthening of the mind by saving illumination, is the most eminent act of our sanctification: without this there is a veil upon us, that we cannot see into spiritual things: but where the Spirit of the Lord comes with his sanctifying grace, there is liberty; and thereby we all 'with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory.'

It is true, that all believers have not this ability in the same degree; some are very low in knowledge, and, in comparison of others, very ignorant; and some are kept in that condition by their own negligence and sloth: but every one who is truly sanctified, has light enough to understand the spiritual things of the gospel in a spiritual manner; the meanest believer has a spiritual insight into the things of God, so far as is necessary to his faith and obedience; for we have 'received the Spirit of God, that we may know the things that are freely given us of God.' Only it is their duty continually to endeavour the improvement of the light they have, in the use of means.

(2.) This power in the will consists in its freedom and ability to choose and embrace spiritual things. Believers

have free-will to that which is spiritually good; for the will is now freed from that bondage to sin which it was under by nature; and being enlarged by light and love, willeth and chooseth freely the things of God. It is the truth (that is, faith in the gospel) which is the mean of this freedom; and it is the Son of God by his Spirit who is the efficient cause of it; 'for if the Son make us free, then are we free indeed;' and otherwise we are not free, whatever men pretend.

(3.) The affections, which naturally are the principal servants and instruments of sin, are hereby engaged to God.

Having thus shewn that there is a power of holy obedience in all who are sanctified, as well as a propensity to it, we shall consider the two principal properties of it, which are readiness and facility.

1. It gives readiness, by removing all those incumbrances which the mind is apt to be hindered by, from sin, the world, spiritual sloth, and unbelief. Herein is the 'spirit ready, though the flesh be weak.' These incumbrances are in their full power in all unregenerate persons; whence they are 'unto every good work reprobate;' and they partially influence the minds of believers themselves; and this is no small part of their sin and trouble: but these hindrances are removed by this spiritual power. The absolute prevailing power of them is broken by the first infusion of this principle, wherein it gives an habitual preparation of heart for all the duties of obedience; and by various degrees it frees believers from the remains of these incumbrances: for it weakens the bent of the soul to earthly things, so that they shall not possess the mind as formerly. It also gives an insight into the beauty and glory of holiness, and all duties of obedience, so as greatly to incline the mind to them; and it causes the affections to cleave to them with delight. 'How do I love thy law,' saith David; 'my delight is in thy statutes; they are sweeter to me than the honey-comb.'

2. It gives facility in the performance of duties. Whatever men do from a habit, or from nature, they do with ease; and the principle of grace is an infused habit, a new nature. I grant there will be opposition from sin, Satan, and temptation; but still it is the nature of this principle to make the whole course of obedience easy to us. For

(1.) It introduces a suitableness between our minds and our duties; the law is written in our hearts, hence the commands of Christ are not grievous; they do not appear burdensome, or unsuitable to the new nature. Hence 'all the ways of Wisdom are pleasantness, and all her paths are peace.' (2.) It keeps up the heart to a frequency of holy acts and duties; and frequency gives facility. It puts the soul on reiterated acts of faith and love, or renewed holy thoughts and meditations. It is a spring continually bubbling up in daily exercises of prayer, reading, and holy discourse; or in acts of mercy, charity, and bounty to men. The heart is thus so accustomed to the yoke of Christ, that it is natural and easy: and it will be found by experience, that the more we intermit any kind of duty, the more difficulty we find in it. (3.) It engages the assistance of Christ and his Spirit; it is the new creature which Christ careth for, and to which he continually affords the supplies of his Spirit for its assistance; and when the strength of Christ is engaged, then his yoke is easy, and his burden is light.

By these things we may inquire after the habit or principle of holiness in our own minds, that we be not deceived by false appearances.

(1.) Let us not think it sufficient to gospel-holiness, that we have occasionally good purposes of forsaking sin, and living to God. Afflictions, sense of guilt, and fear of death, usually produce this frame. Few are so profligate as not, at one time or other, to project an amendment of life; they will abstain from their old sins for a time, and perform some duties from which they expect relief to their consciences,—especially when the afflicting hand of God is upon them; and this produces that kind of goodness which is 'like the morning cloud, or the early dew;' things that make a fair appearance, but quickly vanish: and though this is most remote from evangelical obedience, yet hereby multitudes delude themselves into eternal ruin.

(2.) And we may learn from hence, not to be imposed upon by gifts, however useful, with a plausible profession thereon. These things go a great way in the world, and many deceive both themselves and others by them. By their help alone men may pray, and preach, and perform many duties, and so keep up an eminency in profession;

but all this may be without any holiness at all, and then they are apt to deceive the mind. Let them be examined by the nature and properties of that habit and principle of grace which is in all true holiness, as before explained, and it will quickly appear how far they come short of it.

Least of all can morality, or a course of moral duties, when alone, maintain any pretence hereto. We have had attempts to prove that morality is grace, and grace is morality, and nothing else. To be a holy man according to the gospel, and to be a moral man, is all one. Wherefore I shall proceed to the second thing proposed, and this is further to prove, that this habit, or gracious principle of holiness, is specifically distinct from all other habits of mind, whether intellectual or moral, natural or acquired; as also from all that common grace of which any persons not really sanctified may be partakers;—and this difference is manifest:

First, From the special fountain and spring of holiness, which is the electing love of God. ‘He hath chosen us in Christ before the foundation of the world, that we should be holy.’ God chooseth us from eternity, that we should be holy, that is, with a design to communicate holiness to us; it is therefore his special work, in pursuit of his special purpose.

Secondly, The special procuring cause of this holiness is the mediation of Christ. Evangelical holiness is purchased for us by Jesus Christ; is promised to us on his account; is actually impetrated by his intercession; and is communicated to us by his Spirit: for he it is who, of God, ‘is made unto us sanctification:’ and this he is on several accounts.

(1.) He is made unto us sanctification, with respect to his priestly office, because we are washed from our sins by his blood, in the oblation of it, and the application of it to our souls. (2.) Because he prevails for the actual sanctification of our natures, in the communication of holiness to us by his intercession. His prayer (John xvii. 17.) is the blessed spring of our holiness: ‘Sanctify them through thy truth; thy word is truth.’ There is no grace wrought in us, bestowed on us, or preserved in us, but in answer to the intercession of Christ. (3.) He is the rule and measure of holiness to us; the instrument of it is his word and doctrine. The inbred dictates of the

light and law of nature, are not the rule of this holiness ; nor is the written law itself so. It is the rule of original holiness, but not the adequate rule of that holiness to which we are restored by Christ ; nor are both these together the instrument of producing holiness in us ; but it is the doctrine of the gospel which is the adequate rule and immediate instrument of it. My meaning is, that the doctrine of Christ, in the preceptive part of it, is so the rule of all our obedience, as that all it requires belongs to it ; and nothing else but what it requires does so : and the formal reason of our holiness consists in conformity thereto, under this consideration, that it is the word of Christ. Nothing belongs to holiness materially, but what the gospel requires ; and nothing is so formally, but what we do, because the Gospel requires it ; and it is the instrument of it, because God makes use of it as the external means of communicating it to us. Principles of natural light direct to and exact the performance of many material duties of obedience. The written law requires all duties of original obedience. But there are some duties of evangelical holiness which the law knows nothing of : such are, the mortification of sin, godly sorrow, daily cleansing of our hearts, communion with God by Christ, with faith and love towards him. For though these things may be contained in the law radically, as it requires universal obedience to God, yet they are not so formally ; and it is not used to beget faith and holiness in us : This is the effect of the Gospel only. This is ' the power of God to salvation ;' by the preaching of this it is that ' faith cometh ;' by the hearing of this we ' receive the Spirit ;' and all the external obedience required of us is, that ' our conversation be such as becometh the Gospel.'

(4.) He is so, as he is the exemplary cause of our holiness. The design of God in our sanctification is, that ' we may be conformed to the image of his Son.' He is proposed to us in the purity of his natures, the holiness of his person, the glory of his graces, the innocence and usefulness of his conversation in the world, as the great example which in all things we ought to conform to.

Examples are universally allowed to be the most effectual ways of instruction. But when to this power which *they have naturally and morally*, things are peculiarly

instituted of God to be our examples, their force and efficacy is increased. Now these both concur in the example of holiness given us in the person of Christ.

Jesus Christ is not only a perfect pattern of holiness, but he is the only one; there is no other complete example of it. The boasted examples of the heathens are full of flaws, and the best examples of the saints have their imperfections; but in this our great Exemplar, there was not the least variableness from the perfection of holiness. Jesus Christ is appointed for this purpose. One end why God sent his Son, was, that he might set us an example in our own nature, of that renovation of his image in us,—of that holy obedience which he requires of us. The angelical nature was not suited to this purpose; for what examples could angels have set us of patience in afflictions, or quietness in sufferings, seeing their nature is incapable of such things! Neither could we have had an example that was perfect in our own nature, but only in him who was holy, harmless, undefiled, and separate from sinners.

The example of Christ has a peculiar efficacy in it by way of motive, beyond all other instituted examples. We are often called upon to ‘behold Christ,’ and to ‘look upon him;’ not only for the purpose of justification, but as the great pattern of holiness; so that by God’s appointment, our beholding him is a means of the growth and increase of holiness in us. ‘We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.’

In this respect, therefore, is the Lord Christ made sanctification to us; and certainly we are most of us much to blame that we do not more abound in the use of this means. Did we abide more constantly in the contemplation of Christ, of the glory and beauty of his holiness as our great example, we should be more transformed into his image and likeness. But many who are called Christians, delight to talk of the virtuous actions of the heathens; and are ready to make them the object of their imitation, while they have no thoughts of the grace that was in our Lord Jesus Christ, nor endeavour after conformity thereto; and the reason is, because the virtue they seek is of the same kind with that which was in the heathens, and not of that grace which was in Christ Jesus; and we should at

ways consider how we ought to act faith on Christ, with respect to this end. Let none be guilty practically of what some are falsely charged with as to doctrine. Let none divide in the work of faith, and exercise themselves in only half of it. To believe in Christ for justification is but one half of the duty of faith. It respects Christ only as he died for us, as he made atonement for our sins. For this end he is first and principally proposed to us; but this is not all. He is also proposed to us as our example; and as it is a cursed imagination, that the only end of his life and death was to exemplify and confirm the doctrine of holiness which he taught,—so to neglect his so being our example, in considering him by faith to that end, is evil and pernicious. Wherefore, let us be much in the contemplation of what he was, and what he did; how in all instances of duties and trials he carried himself, till an image of his perfect holiness is implanted in our minds, and we are made like him thereby.

5. That which principally distinguishes evangelical holiness, from all other natural or moral habits or duties is, that from Christ as our head, constant supplies of grace are received. On the proof hereof, the whole difference about grace and morality depends; for if that which men call morality be so derived from Christ, by virtue of our union with him, it is evangelical grace; if it be not, it is either nothing, or somewhat of another nature and kind; for grace it is not.

Whatever grace God bestows on any persons, is in and through Jesus Christ, as mediator. God himself is the absolute Fountain of all grace and holiness. From his own fulness he communicates to his creatures, either by the way of nature, or by the way of grace. In our first creation, God implanted his image in us: and had we continued in that state, the same would have been communicated by natural propagation. But since the fall and entrance of sin, it is not communicated by way of nature. If it were, there would be no necessity that every one who is born should be born again, as our Saviour affirms that there is. 'That which is born of the flesh, is flesh,' and nothing else. Now God communicates *nothing* in a way of grace to any, but in and by the *person of Christ*. In the old creation, all things were made *by him*; and so it is in the new creation, both in the

raising, and in the support of the whole. God doth work all, sanctifying grace in believers, whereby they are enabled to believe, and are made holy; and doth really sanctify them more and more, that they may be preserved blameless to the coming of our Lord Jesus Christ. Whatever is wrought in believers by the Spirit of Christ, is by virtue of their union to the person of Christ. By him we are united to Christ, that is, to his person;—‘For he that is joined unto the Lord is one spirit.’ And by virtue of that union, the Spirit communicates all grace to us from Christ, for the edification, preservation, and further sanctification of the whole mystical body, making every member of it ‘meet for the inheritance of the saints in light.’

We have already proved,—That the immediate efficient cause of all gospel-holiness is the Spirit of God:—That it is also a fruit and effect of the covenant of grace:—and that herein consists the image of God, into which we are to be renewed. And from what has been thus briefly discoursed, we may take a prospect of that horrible mixture of ignorance and impudence with which some command, that the practice of moral virtue is all the holiness required of us in the Gospel.

Virtuous living, some tell us, is the way to Heaven; but what this virtue is, or what is a life of virtue, they have added as little in the declaration of, as any persons that ever made such a noise about them. Many seem to mean no more by it but that honesty and integrity of life which was found among some of the heathens. And Indeed, I wish we could see more of it among some that are called Christians; for many things they did were materially good, and useful to mankind. But let it be supposed to be ever so exact, I deny it to be the holiness required of us in the Gospel, because it has none of those qualifications which we have proved to be essential to it.

Some describe morality as being of the same extent with the law of nature, as rectified and declared to us in the scripture. Religion, say they, before the entrance of sin, and under the Gospel, is one and the same. But is there no alteration made in religion by the interposition of the person of Christ to be incarnate, and his mediation? No augmentation of the object of faith? No alteration in the principles, aids, and whole nature of our obedience to

God? The whole mystery of godliness must be renounced if we give way to such imaginations.

If it be said, that by this moral virtue they intend exclusion of Jesus Christ, but include a respect to him,—ask then, Whether they design by it such a habit of mind and such acts proceeding from it, as have the properties before described, as to their causes, effects, and relation to Christ. Is this moral virtue what God has chosen us from eternity? Is it what he works in us, in pursuit of electing love? Is it that which gives us a new heart, where the law of God is written in it? Or is it a principle of a ritual life, disposing and enabling us to live to God, as produced in us by the effectual operation of the Holy Ghost? Is it that which is purchased for us by Jesus Christ, and the increase of which he continues to intercede for? Is it the image of God in us, and does our conformity to Christ consist in it? If it be so, then the whole contest is, Whether the Holy Ghost or these men be wiser and know best how to express the things of God rationally and significantly? But if the moral virtue they speak of be unconcerned in these things; if it may and doth consist without them,—it will appear at length to be no more, to our acceptance before God, than what one of the greatest moralists in the world complained that he found it, when he was dying,—a mere empty name.

CHAPTER VII.

Of the Acts and Duties of Holiness.

IN the beginning of the former chapter, we laid down two assertions: I. That there is the souls of believers a supernatural principle or habit of grace, whereby they are enabled to live to God, and that this is essentially distinct from all other habits. We proceed now to the second assertion, namely,

II. That there is an immediate work of the Holy Spirit required unto every act of holy obedience, whether internal or external.

All the acts and duties of gospel-obedience may be referred to two heads : 1. Such as have the will of God in positive commands for their object. 2. Such as respect divine prohibitions. The duties of the first sort are either internal only ; or external also. There may be internal acts of holiness, that have no external effects ; but no external acts or duties are any part of holiness which are internal only, and not sanctified by internal actings of grace. Two persons may perform the same duty, and in the same outward manner ; yet it may be the duty of evangelical holiness in the one, and not in the other ; as it was with Abel and Cain.

(1.) By the duties of holiness that are internal only, I intend all acts of faith, love, hope, that have God for their immediate object, but are not exerted in any external duties ; and in these our spiritual life chiefly consists. We may abound in outward duties, and yet be much alienated from the life of God : yea, sometimes men endeavour to supply that defect, by a multitude of such duties ; and so have ‘ a name to live, while they are dead.’

(2.) Duties that are external also, are distinguished with respect to their object and end. God himself is the object and end of some of them, as of prayer and praise ; and of this nature are all those which belong to the first table. Others have men in their various capacities and relations as their object, but God as their end. Now all these duties, whether internal only, or external also, proceed from a peculiar operation of the holy Spirit in us ; and to make our intention the more evident, we may distinctly observe, (1.) That there is in all believers an habitual disposition to the performance of all holy duties. (2.) That no believer can of himself actually exert this principle in any one instance of duty, internal or external, so that it shall be an act of holiness, or a duty accepted with God. Therefore, (3.) That the actual assistance and internal operation of the Spirit of God is necessary, required to the producing of every holy act of our minds, in every duty whatever.

As it is in our natural lives with respect to God’s providence, so it is in our spiritual lives with respect to his grace. He has, in the works of nature, endowed us with *vital principle*, by which we have a fitness and *habitual power* for all vital actions ; yet so, as without the

concurrence of God in his energetical providence we do nothing: for in him 'we live, and move, and our being;' and if any one could of himself perform action without any concurrence of divine operation must himself be absolutely the first and only cause of action, that is, the creator of a new being. It is so to our spiritual life. We are furnished with a principle of it, disposing us to live to God. He who has not principle is spiritually dead, and can do nothing that is spiritually good. The enquiry is, what believe themselves, who are habitually sanctified, can do actual duties by virtue thereof; and I say, they can more do any thing spiritually good, without the particular concurrence of the grace of God, than a man naturally do any thing in an absolute independent God, his power and providence. This analogy between the works of providence and grace is expressed, 'are his workmanship, created in Christ Jesus unto works,' &c. Eph. ii. 10. When God had produced things out of nothing by his creating power, he did leave them to their own powers; but he sustains and serves them in the principles of their beings and operations. Without an incessant emanation of divine power the whole fabric of nature would dissolve into confusion and nothing. Thus also it is in the New Creation. 'are the workmanship of God;' formed for himself, fitted for good works, which he has appointed as the end of our living to him. This new creature he supports and preserves; for without his continual influential power would perish and come to nothing. But this is not how he effectually concurs to every single duty, by new supplies of actual grace. This we shall confirm.

First. The Scripture declares that we ourselves cannot, by virtue of any strength or power we have received, do any thing. So our Saviour tells the apostles, 'they were sanctified believers, 'Without me ye can do nothing:'—separated from me, as a branch may be from a vine. Unless believers have uninterrupted influence of grace from Christ, 'they can do nothing;'—nothing which appertains to fruit-bearing. Now every act of faith and love, every motion of our minds or affections to God, is a part of our 'fruit-bearing;' and so are all eternal duties of obedience. Wherefore, our Lord I

idge, believers themselves cannot, without new actual supplies of grace, do any thing spiritually good.

Our apostle confirms the same truth : ' And such trust we have through Christ to God-ward ; not that we are efficient of ourselves, to think any thing as of ourselves, but that our sufficiency is of God.' 2 Cor. iii. 4, 5. It is an eminent grace which he declares that he was acting, namely, trust in God in the discharge of his ministry, and for the success of it. But he had no sooner expressed it, than he seems to be jealous lest he should appear to have assumed something to himself ; and therefore he adds a caution against any such apprehension, and renounces any such power or sufficiency in himself :—' Not that we are sufficient of ourselves.' And he excludes such a sufficiency with respect not only to eminent acts and duties, but even to a good thought, or whatever may tend to a spiritual duty. For it is the beginning of duties which the apostle expresses by thinking, or thoughts being the first thing that belongs to our actions. We cannot engage in the beginning of any duty by our own sufficiency : but our sufficiency is of God ; that is, we have it by actual supplies of grace, as necessary to every duty ; and how God communicates this sufficiency, the apostle declares in chap. ix. verse 8 : ' God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.' God manifests the abounding of grace towards us, when he works an effective sufficiency in us, so as to enable us to abound in good works, or duties of holiness. These are the effects of grace, and must be wrought in us by the Holy Ghost, who is the immediate author of all divine operations.

Secondly. All actings of grace, all good duties, are actually ascribed to the Spirit of God. The particular testimonies to this purpose in Scripture are so multiplied, that we can mention only a few by way of instance, and which may be reduced to three heads.

(1.) There are many texts wherein we are said to be led, guided, acted, by the Spirit ; to live in the Spirit ; to walk after the Spirit ; to do things by the Spirit that willeth in us. For nothing in general can be intended by these expressions but the actings of the Holy Spirit in our souls ; in a compliance with which, as acting when

we are actuated by him, our obedience to God according to the Gospel consists: 'Walk in the Spirit.' Gal. 5. 16. To walk in the Spirit, is to walk in obedience to God, according to the supplies of grace which the Spirit administers to us; for so, it is added, 'we shall not fulfil the lusts of the flesh.' So we are said to be 'led by the Spirit,' (verse 18.) being actuated by him, and not by the vitious principles of our corrupt nature: 'Walk not after the flesh, but after the Spirit.' Rom. viii. 4. To walk after the flesh, is to have the principles of indulging sin, actuating us to the production of actual sin. Wherefore, to walk after the Spirit is, to have the Spirit acting in us, to the effecting of all gracious acts; and we are commanded not to neglect his motions in us, but to comply with them in a way of diligence and duty: verse 14, 15. So we are enjoined to attend to particular duties 'through the Holy Ghost that dwelleth in us,' (Tim. i. 14.) that is, through his assistance.

(2.) He is declared to be the author of all gracious workings in us: 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance.' All these are wrought and produced in us by the Spirit, for they are his fruits; and not only the habits of them, but all their actings, in all their exercise, are from him. So in another place he adds an universal affirmative, comprehending all instances of particular grace. Ephes. v. 9. 'The fruit of the Spirit is in all goodness and righteousness and truth.'

(3.) Particular graces are assigned to his influence. 'We, through the Spirit, wait for the hope of righteousness by faith.' The hope of the righteousness of God is the thing hoped for thereby. All that we expect of this world or hereafter, is by the righteousness of God. This we do not of ourselves, but through the Spirit. 'We worship God in the Spirit.' 'We love the brethren in the Spirit.' We 'purify our souls in obeying the truth through the Spirit, unto unfeigned love of the brethren.'

Thirdly. There are direct testimonies to the position as before laid down: 'It is God who worketh in you both to will and to do of his good pleasure.' Phil. ii. 13. The things thus wrought pertain to our obedience and salvation: 'Work out your salvation with fear and

manner in which it is wrought in us by the Holy Ghost ; which last, I principally intend.

It is well known, that this duty is frequently prescribed to us. 'Mortify therefore your members that are on the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.' Col. iii. 5. By our members, we are to understand, not the parts or members of our natural bodies, as though they were to be destroyed, but our carnal affections ; some of the fruits of which are mentioned, as fornication, &c. And these are 'on the earth ;' that is, they are earthly and sensual. They are called our members, because the whole principle of sin, and course of sin proceeding from it, are called 'the body of sin ;' with respect to which, particular lusts are termed 'members.' These affections and lusts are used as naturally and readily by the old man, or depraved nature, as the body uses its members : and, which adds efficacy to the allusion, by them it draws the very members of the body into a compliance with it, and service of it ; against which we are cautioned by the apostle, 'Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof (Rom. vi. 12.) ; which exhortation he pursues (ver. 19.) 'As ye have yielded your members servants unto uncleanness and to iniquity, even so now yield your members servants to righteousness.'

And concerning this great duty, we may consider three things: 1. The name of it ; 2. The nature of it ; 3. The ways and means whereby it is effected.

1. The name of it, which is to mortify. Two words in the original are used for this purpose. The first, (*καταργαω*, Col. iii. 5.) which signifies *to mortify, destroy, or extinguish* all that vigour of corrupt nature which inclines to earthly carnal things. It signifies a continued act in taking away the power of any thing, till it comes to be dead, to some certain ends and purposes. There is another word to the same purpose, (*θανατω*, Rom. viii. 13.) Which also signifies, *to put to death*.

The same duty, with relation to the death of Christ, as its efficient and exemplary cause, is expressed by *crucifying* : 'Our old man is crucified with him.' Rom. vi. 6. 'I am crucified with Christ.' Gal. ii. 20.—By Jesus
the world is crucified unto me, and I unto the

world.' vi. 14. This expression may intimate, that sin is mortified gradually, as a man dies on the cross; but it chiefly intends the relation of this duty to the death of Christ; whence we and our sins are said to be crucified with him, because we and they are so by virtue of his death: and herein we always 'bear about in the body the dying of our Lord Jesus Christ;—representing the manner, and expressing the efficacy of it.

Secondly,—We shall consider the nature of this duty: and we may observe, 1. Mortification of sin is a duty always incumbent on us. No man under Heaven can say, at any time, that he is exempted from it: and he who ceases from this duty, lets go all endeavours after holiness. As for those who pretend to absolute perfection, they are of all persons living the most impudent; nor do they ever open their mouths in this matter without giving themselves the lie. For,

2. This duty being always incumbent on us, argues undeniably the continuance of that principle of sin which is to be mortified. This the Scripture calls the 'sin that dwelleth in us;' 'the evil that is present with us;' 'the law of the members;' and to this are ascribed the properties and actings of folly, deceit, rebelling, warring, and captivating.

3. Indwelling sin, which is the object of this duty of mortification, includes, (1.) The root or principle of sin, which by nature possesses all our faculties, and inclines us to all evil: this is called the Old Man, in opposition to the New Man, which, after God, is created in righteousness and true holiness. (2.) There is the inclination, actual disposition, and operation of this principle, which is called the 'body of sin;'—the affections and lusts of the flesh;' &c. (3.) There are the effects and fruits of these things, which are actual sins, whereby we 'serve sin:' and these are either internal, in the imaginations of the heart; or external, in actual sins; such as are enumerated by our apostle, Gal. v. 19, &c. All these together, make up the complete object of this duty of mortification.

4. This principle, its operations, and effects, are directly opposed to the principle, operations, and fruits of holiness. (1.) They are opposed in their principle; for 'the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other.' These

adverse principles maintain that conflict in the souls of believers, which is so well delineated in the seventh chapter of Romans. (2.) They are opposed in their actings. The lusting or desires of the flesh, and the desires of the spirit; walking after the flesh, and walking after the spirit; living after the flesh, and living after the spirit, are all opposed to each other. By 'walking after the flesh,' I understand, not merely the commission of actual sins, but a compliance with the principle of sin; allowing it a supremacy in the heart. To 'walk after the Spirit,' consists in our being given up to the rule and conduct, or walking according to the dispositions and inclinations of the spirit; the principle of grace implanted in us by him. And (3.) They are opposed in their external fruits and effects. For as actual sins, adultery, fornication, and the like, are mentioned by the apostle among the works of the flesh, Gal. v. 19—24, so among the fruits of the spirit, he insists on habitual graces, as love, joy, and peace.

5. There being this universal contention between grace and sin, mortification consist in a constant taking part with grace; for the residence of these contrary principles being in, and their actings being by the same faculties of the soul, as the one is strengthened and improved, the other must of necessity be weakened and decay. The mortification of sin, therefore, must consist in these three things: (1.) In cherishing the principle of grace by all the means which God has appointed; without which all the attempts of men to subdue their sins will be labour in vain. (2.) In frequent actings of the principle of grace, in all the duties of holy obedience; for where the inclinations of the soul are kept in constant and vigorous exercise, the contrary motions of the flesh are defeated. (3.) In a due application of the principle and actings of grace, by way of opposition to the principle and actings of sin. As the whole of grace is opposed to the whole of sin, so there is no particular lust; but there is a particular grace ready to make effectual opposition to it. In this consists the mystery of mortification; through ignorance of which many foolish ways have been invented, opposing external force to an inward depraved principle.

6. This great duty is called *Mortification*, or *Putting to Death*. (1.) Because sin, having a powerful and constant inclination, and working actually towards all evil, is said

to live, or to have a life of its own ; therefore the opposition that is made to it, for its destruction, is called Mortification. (2.) Because of the violence that is necessary in this contest. Other duties, to which we are called, may be performed in a more easy and gentle manner. Though we must wrestle with principalities and powers in our conflict with temptations, yet in this conflict which we have with ourselves, there is more of fighting, wounding, and crying out for help : there is a deeper sense of such a violence as is used in taking away the life of a mortal enemy, than in any thing else we are called to. (3.) Because the end designed in this duty is destruction, as it is in all killing. Sin has a life, by which it reigns in all natural men. By the entrance of grace into the soul, it loses its dominion, but not its being ; its rule, but not its life. But the design of this duty is, the utter destruction of all the remains of this cursed life of sin ; it is, to leave sin neither being, life, nor operation.

From hence it is evident, that the mortification of sin is a gradual work. We must be exercised in it every day, and in every duty. Sin will not die, unless it be constantly weakened. Spare it, and it will heal its wounds, and recover its strength. We must continually watch against the operations of this principle of sin ; in our duties, in our calling, in conversation, in retirement, in our enjoyments, and in all that we do. If we are negligent on any occasion, we shall suffer by it ; every mistake, every neglect is perilous.

It may be justly feared, that the nature of this duty is mistaken by many. Some look upon it as an easy task. But is it for nothing that the Holy Spirit expresses it by mortification or killing ? Certainly this intimates a violent contest. Every thing will do its utmost to preserve its life. Let no man think to kill sin with a few gentle strokes. He who has once smitten a serpent, if he follow not his blow till it be slain, may repent that ever he began the quarrel ; and so will he who undertakes to deal with sin, if he pursue it not constantly to death ; sin will revive, and the man must die. Again : The principle of sin is *in us*, and is called *ourselves*. It cannot be killed without a sense of pain. It is compared to cutting off right hands, and plucking out right eyes. Lusts, that pretend to be *useful and pleasant* to the flesh, will not be mortified without *sensible violence*. It is also a fatal mistake to make

only some particular lusts, or actual sins, the objects of this duty. Many persons will make head against particular sins, but in general with little success; sin gets ground upon them, and they groan under its power; and the reason is, because they mistake the business. Contests against particular sins, are only to comply with light and convictions. Mortification, with a design for holiness, respects the body of sin, the root and all its branches. The first will miscarry; the latter will succeed.

Thirdly: We must consider the *way* in which mortification of sin is effected. Now the Holy Spirit is the author of this work in us, so that though it is our duty, it is his grace whereby it is performed. This is asserted in Rom. viii. 13: 'If ye through the Spirit do mortify the deeds of the body.' We are to mortify the flesh: but of ourselves we cannot do it; it must be done in or by the Spirit. The proof of this is the principal design of the apostle from the 2d verse of that chapter to the end of the thirteenth. That the reign of sin, in the minds of believers, is impaired, and finally destroyed by the Holy Ghost; and that this could not otherwise be effected, he both affirms and proves at large. This being sufficiently evident, it remains only that we shew the manner in which he produces this effect.

I. The foundation of all mortification of sin, is from the inhabitation of the Spirit in us. He dwells in the persons of believers as in his temple. Those pollutions which render the souls of men unfit for his abode, consisting in sin inherent in its effects, he removes and subdues, that he may dwell in them suitably to his holiness. And as this is the only spring of mortification in us, as it is a grace, so the consideration of it is the principal motive to it as a duty. 'Know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God?' And again, 'Know ye not that ye are the temple of God?'

II. The manner of the actual operation of the Spirit in this work is to be considered. It is the vicious corrupt habit of sin that is to be mortified; and this he doth, 1. By implanting in our minds a contrary principle, with contrary dispositions. Sin will no otherwise die but by being killed; and as this is to be gradually done, it must be by conflict. There must be something in us that is contrary to it, which, by constant opposition, gradually works out its ruin and destruction. As in a chronicle

distemper, the disease continually combats with the powers of nature, till it prevails to its dissolution, so it is in this matter. The contrary principles are flesh and spirit; and their contrary actings are in warring against each other, Gal. v. 16. 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.' Not to fulfil the lusts of the flesh is to mortify it; for it cannot live if its lusts be not fulfilled. And he gives a fuller account hereof, verse 17. 'For the flesh lusteth against the spirit, and the spirit against the flesh.' If the Spirit of God is here intended, yet he lusteth not in us, but by virtue of that spirit which is born of him. The issue of the whole is, 'They that are Christ's, have crucified the flesh, with its affections and lusts:' they have fastened it to the cross, where at length it must expire. Hence he shuts up his discourse with that exhortation, 'If we live in the Spirit, let us walk in the Spirit; that is, if we are endowed with this spiritual principle of life, then let us improve it to the ruin and mortification of sin. Growing in grace, and thriving in holiness, is the great way of mortifying sin; for the more vigorous the principle of holiness is, the more weak and infirm will be that of sin. The more frequent and lively the actings of grace, the feebler and seldomer will be the actings of sin. The more we abound in the fruits of the Spirit, the less shall we be concerned in the works of the flesh. This is the only way to ruin sin. Bring a man to the law, urge him with the purity of its doctrine, the authority of its commands, the severity of its threatenings, and the dreadful consequences of its transgression: suppose him hereby convinced of the evil and danger of sin, and of the necessity of its mortification,—will he be able hereon to discharge his duty, so that sin may die and his soul may live? The apostle assures us to the contrary, Rom. vii. 7, 8, 9. The whole effect of the law, as to indwelling sin, is only to irritate and increase its guilt. This, therefore, is the first way whereby the Holy Spirit enables us to mortify sin, namely, by cherishing the principle of holiness in our souls.

2. The Holy Ghost carries on this work by actual supplies of his grace; for the same divine aids are as necessary to this as to any positive duty of holiness. So the apostle concludes his account of the conflict between sin and grace, with that good word,—'I thank God, through Jesus Christ our Lord;' namely, who supplies me with

gracious assistances against the power of sin. Temp is successful only by sin; and it was with respect peculiar temptation that Christ gave that answer to apostle; 'My grace is sufficient for thee.' The supply of the Spirit of Christ enables us to withstand temptations, and subdue our corruptions. This is 'additional supply' as occasion requires, beyond our provision; or grace given in seasonably on our cry for it, Phil. i. 19. In the life of faith, the expectation derivation of these supplies of grace, is one principle of our duty. These things are not empty notions, as imagine. If Christ be our head of influence; if he be life: if our life be in him, and we have nothing but we receive from him; then is this expectation and derivation of spiritual strength from him, the way we must for the actual mortification of sin. We must diligently seek for these supplies in the ways and means whereby are communicated; for though the Lord Christ gives freely, yet our diligence in duty will give the means receiving them. If we are negligent in prayer, meditation, reading, hearing the word, and other ordinances of worship, we have no ground to expect any great success to this end. We must also abound in the actual exercise those graces which are most directly opposite to our liest corruptions; for sin and grace try their strength particular instances. If, therefore, any are more than ordinarily subject to the power of any corruption, as passion, inordinate affections, love of the world, distrust God,—unless they are constant in the exercise of graces which are most diametrically opposed to them, they will continually suffer under the power of sin.

3. It is the Holy Spirit who directs us to, and helps us in, those duties which are appointed to be the means mortifying sin.

(1.) It is necessary that we be well acquainted with the nature, use, and end of those duties. For want of knowledge, all sorts of men have wandered after false imaginations about this work, either as to the nature or the means of effecting it. A general apprehension of something of this kind is necessary, arising from the observation of the disordered passions and wicked lives of men, is suited even to the light of nature, and from it was variously improved by the philosophers of old

this purpose they gave many instructions about moderating and conquering the disorderly passions of the mind. But while their discoveries of sin rose no higher than the actual disorder they found in the affections; while they knew nothing of the depravity of the mind itself, and had nothing to oppose to what they did discover but moral considerations, they never attained to any thing of the same kind with the due mortification of sin.

If we take a view of the appearance of this duty among the Papists, we shall find it all disappointed; for, being ignorant of the only true way of effecting it, they have invented innumerable false ones of their own. Hence arose their austerities, disciplines, fastings, and the like. But when all was done, they found them insufficient; sin was not destroyed, nor conscience pacified. This made them betake themselves to Purgatory. Here they hope all will be set right, when they are gone out of the world. These things are not said to condemn even external severities, in their proper place. Our nature is apt to run into extremes. Because we see the vanity of the Papists, in placing mortification of sin in an outward appearance of it, we are apt to think that all things of that nature are utterly needless. But the truth is, I shall much suspect their internal mortification, who always pamper the flesh, conform to the world, and live in idleness and pleasure. Yea, it is high time that professors should retrench that course of life, in fulness of diet, gaiety of dress, expence of time in vain conversation, which many are fallen into. But these outward austerities of themselves will never produce the effect designed. As to many of them, they are the inventions of men, and were never appointed or blessed of God for any such purpose. Nor is there efficacy in the rest of them, but as they are subordinate to other spiritual duties. So Jerom gives us an honest instance in himself; telling us, that while he lived in his horrid wilderness in Judea, his mind would be in the sports and revels at Rome. And thus will all self-devised ways of mortification end. It is the Spirit of God alone who leads us into the exercise of those duties whereby it may be carried on.

(2.) It is necessary that those duties be rightly performed; in faith, and to the glory of God. The duties particularly appointed to this end are, prayer, meditation, watchfulness, abstinence, and wisdom, or circumspection

with respect to temptations. It will not suffice that we are exercised in them in general ; but we must apply them to this particular case, designing in and by them the mortification of sin. No man who wisely considers himself, his condition, and temptations, can be wholly ignorant of his special corruptions. David probably had respect to this when he said, ' I kept myself from mine iniquity.' Now, he could not have done this, had he not known and kept a watch upon that sin which most easily beset him. On this discovery, we are to apply these duties purposely for the ruin of the power of sin ;—and as they are all useful and necessary, so circumstances will direct which of them, in particular, is most necessary. Sometimes prayer and meditation claim this place, as when our danger arises solely from ourselves, our own perverse inclinations, or unruly passions ; sometimes watchfulness and abstinence, when sin takes occasion from temptations, and concerns in the world :—sometimes wisdom and circumspection, when the avoidance of temptations and opportunities for sin is particularly necessary.

All these duties, rightly improved, work two ways towards the end designed. 1. Morally, as they procure assistance ; and, 2. Really, by an immediate opposition to sin, whence assimilation to holiness arises.

(1.) These duties work morally. I shall instance only in prayer. The first work of prayer, with respect to sin, is complaint:—the soul ' pours out its complaint to God, and sheweth before him the trouble' it undergoeth on account of it. Thus David expresseth himself, ' Attend unto me, and hear me ; I mourn in my complaint, and make noise.' Psalm lv. 2. His prayer was a doleful lamentation. This part of prayer is indeed despised by profligate men, but is acceptable with God ; and therein believers find ease and rest to their souls. For, let the world scorn as it pleases, what is more acceptable to God than for his children, out of pure love to him and holiness, out of fervent desires to comply with his mind and will, and thereby to attain conformity to Jesus Christ, to come with their complaints to him, of the distance they are kept at from these things by the captivating power of sin ; bewail their frail condition, and humbly acknowledging all the evils they are liable to on account thereof ! He owns his *believers* as his children, and has the bowels of a father

wards them. Sin he knows to be their greatest enemy, and which fights directly against their souls. Will he then despise their complaints? Will he not avenge them of that enemy, and that speedily?

Prayer also includes petitions to God for supplies of grace to conquer sin: I need not prove this:—No man prays as he ought; but these petitions make a part of this prayer; especially when the mind is peculiarly engaged in the design of destroying sin. And these requests are wrought in us by the Holy Ghost, who therein 'maketh intercession for us according to the will of God,' and carries on this work of the mortification of sin; for his work is.

(2.) This duty has a real efficiency to the same end: when rightly performed, it mightily prevails to the weakening and destruction of sin. For in and by fervent prayer the habit and inclinations of the soul to universal holiness, with a detestation and abhorrence of all sin, are cherished and strengthened. Believers are never raised to a higher intention of spirit in the pursuit of holiness than in prayer; and hence they often come from it above all impressions from sin, as to any inclinations and compliances. Would such a frame always continue, how happy were we! But abiding in the duty is the best way of reaching out after it.

4. The Holy Spirit carries on this work, by applying the death of Christ unto us for that end. And this also the world despises, because it does not understand it: but yet, in whomsoever the death of Christ is not the death of sin, he shall die in his sins. That the death of Christ has a special influence into the mortification of sin, is plainly testified in the Scripture. By his cross, that is, his death on the cross, 'We are crucified unto the world;' 'Our old man is crucified with him, that the body of sin might be destroyed;' that is, sin is mortified by virtue of the death of Christ. By the oblation of his death, our sins are expiated as to their guilt; and by the application of it to us, they are subdued as to their power. For it is an interest in the benefits of his death, which we call the application of it unto us. The old man is said to be crucified with Christ on two accounts:—(1.) Of conformity. Christ is the head of the new creation. Whatever God designed for us therein, he first exemplified in him; and we

are 'predestinated to be conformed to the image of Son.' We are, by grace, 'planted in the likeness of death,' being made 'conformable to his death,' and so 'dead with Christ.' Now this conformity is not in natural death, for it is what we partake of in this life, but Christ died for our sin, which was the procuring cause of it, and he lived again by the power of God. A likeness to this, God will work in all believers. This is by nature a life of sin in them. This life must be destroyed; sin must die in us, and we thereby become dead to sin. And as he rose again, so are we to be quickened to newness of life. The same Spirit who wrought these things in Christ, will, in the pursuit of his design, work that which answers to them in all his members.

(2.) In respect of efficacy; virtue goes from the death of Christ, for the destruction of sin. It was not designed to be 'an inactive example, but it is accompanied with power conforming us to its own likeness: it is the ordinance of God to that end. It is by a 'fellowship,' participation 'in his sufferings,' that we are made 'conformable to his death.' The death of Christ is designed to be the death of sin; let them who are dead in sin derive it while they please. If Christ had not died, sin would never die in any sinner to eternity.

If it be asked, how is the death of Christ applied to us, or, How do we apply ourselves to the death of Christ to this purpose? I answer, we do it by faith and love.

(1.) By faith. The way to derive virtue from Christ is by touching him. So the diseased woman in the gospel touched but the hem of his garment, and virtue went so from him to heal her. It was not her touching him outwardly, but her faith that derived virtue from him for so our Saviour tells her in his answer: 'Daughter, of good comfort, thy faith hath made thee whole.' To what end was the touching of his garment? It was only a token of the particular application of the healing power of Christ to her soul, or of her faith in him to that end; for at the same time many thronged upon him yet none was benefited but the poor sick woman; a great emblem this, of common profession on the one hand, and of special faith on the other. Multitudes throng about Christ in a profession of faith, but no virtue goeth for

from him to heal them ; but when any one, though poor, and seemingly at a distance, gets but the least touch of him by special faith, that soul is healed.

But how will sin be mortified hereby? I say, How were they healed who looked to the brazen serpent? Was it not because that was an ordinance of God, which he made effectual to that purpose? The death of Christ being so, as to the crucifying of sin, when it is looked on by faith, shall not divine virtue go forth to that end? Besides, faith itself, as acted on the death of Christ, has a peculiar efficacy to the subduing of sin; for, beholding him thereby 'as in a glass, we are changed into the same image.' Moreover, it is the only means whereby we actually derive from Christ the benefits of our union with him; from thence we have all grace, or, there is no such thing in the world: and the communication of it unto us, is by the exercise of faith principally. So it being acted with respect to his death, we have grace for the killing of sin, and thereby become dead with him, crucified with him, and buried with him: and those by whom this means of mortification is despised, must live under the power of sin, to whatever inventions they may look for deliverance. According as we abound herein, will be our success. Those who are careless in the exercise of faith by prayer and meditation, will find that sin will keep its ground, and maintain its power; but those who are much conversant with the death of Christ by holy actings of faith, will be implanted into the likeness of it, and experience the death of sin in them continually.

(2.) We do it by love. Christ as crucified is the great object of our love; for therein he is to sinners 'altogether lovely.' In the death of Christ, his unsearchable grace, his infinite condescension, his patient suffering, his victorious power, shine forth in the most conspicuous manner. Thus he is represented in and by the gospel, 'crucified before your eyes:' and thus he is beheld by the eye of faith, as the proper object of sincere love. The soul of the believer cleaves to Christ crucified, so as to be in some sense always present with him on the cross; and hence ensues assimilation or conformity. It is in the nature of love to produce a likeness between the mind loving, and the object beloved: and so I am sure it is so in this matter. A mind filled with the love of Christ as

crucified, will be changed into its image and likeness, by the effectual mortification of sin.

5. The Holy Ghost carries on this work, by making constant discoveries to believers of the true nature and certain end of sin, on the one hand, and the beauty excellency, and necessity of holiness on the other, with the concerns of Christ, the gospel, and their own souls therein. Not that the rational consideration of these things is of itself sufficient for the mortification of sin; for there is an obstinacy in the heart, not conquerable by mere arguments: that conviction of sin and righteousness, which is prevalent to this end, is wrought in us by the Holy Ghost. John xvi. 8. Though he makes use of our understandings and consciences in this matter, yet if he give not a peculiar efficacy to them, the work will not be effectual. When he is pleased to make use of reasons and motives taken from the nature and end of sin and holiness for the mortification of sin, they shall hold good, and bind the soul to this duty, against all temptations that would divert it.

And thus I have briefly delineated the work of the Spirit in the SANCTIFICATION of believers. Many things might have been more enlarged; but what has been said, I judge sufficient to my present purpose. What has been argued from Scripture and experience, is, I doubt not, sufficient to direct us in the practice of true evangelical holiness; and to prevail with all sober persons to reject that fulsome product of pride and ignorance, that all gospel-holiness consists in the practice of moral virtues.

BOOK V.

THE NECESSITY OF HOLINESS.

CHAPTER I.

The Necessity of Holiness argued from the Nature of God.

I SHALL close this discourse with the consideration of the necessity of holiness, the reasons of that necessity, and the principal motives to it;—and for our encouragement herein, this necessity is such as all sorts of Christians allow, plead for, and pretend to. For, as the gospel is eminently ‘the truth, or doctrine which is according to godliness,’ or that which is suited to the attainment and practice of it, none can with modesty refuse the trial of their doctrines by their tendency thereto. But what is of that nature, or what is an hindrance to it, many are not yet agreed about. The Socinians contend, ‘That the doctrine of the satisfaction of Christ overthrows the necessity of a holy life.’ The Papists say the same concerning the imputation of Christ’s righteousness. The same charge is laid by others against the doctrine of election, the efficacy of divine grace in the conversion of sinners, and the faithfulness of God in the preservation of believers in their state of grace to the end. On the other hand, the Scripture places the foundation of all true holiness in these things; so that without the faith and influence of them, it will not allow any thing to be so called.

First then, The nature of God as revealed to us, with our dependence on him, the obligation that is upon us to live to him, with the nature of our blessedness in the enjoyment of him, indispensably require that we should be holy. The holiness of God’s nature is every where in Scripture made the fundamental reason of the necessity of holiness in us. ‘Be ye holy, for I am holy:’—and to

shew the everlasting equity and force of this reason, it is transferred to the gospel; 'as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy, for I am holy.' Levit. xi. 44. and 1 Peter i. 15, 16. God lets them know that his nature is such, that unless they are holy, there can be no such intercourse between him and them: 'I brought you out of the land of Egypt to be your God; ye shall therefore be holy, for I am holy.' Lev. xi. 45. Without this, the relation designed cannot be maintained. To this purpose is that description given us of his nature: 'For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak lying; the Lord will abhor the bloody and deceitful man.' Psal. v. 4—6. Answerable to that of the prophet,—'Thou art of purer eyes than to behold evil, and canst not look on iniquity.' He is such a God, so pure, so holy, that he can take no pleasure in fools, liars, or workers of iniquity. And our apostle argues in the same manner: 'Let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.' He lays his argument for the necessity of holiness in the worship of God, in the consideration of the holiness of his nature, which, as a consuming fire, will devour what is inconsistent with it. Hence God strictly required that nothing unclean or unholy should be in the camp of his people, because of his presence among them, who is himself holy; and without an exact observance hereof, he declares that he will depart and leave them. He who resolves not to be holy, had best seek another God to worship; with our God he will never find acceptance; and therefore the Heathen, who gave themselves up to all filthiness, fancied such gods as were wicked and unclean, that they might freely conform to them, and serve them with satisfaction. And God himself declares, that men of wicked and flagitious lives, have secret thoughts that he is not holy, but like themselves; for if they had not, they must think either of leaving him or their sins. Ps. l. 21.

But we must carefully observe, that the holiness of God as absolutely considered, merely as an eternal property of *the divine nature*, is not the immediate ground of and mo-

tive to holiness, but it is the holiness of God as manifested to us in Christ Jesus. Under the first consideration, we who are sinners, can make no conclusion from it but that of Joshua : ' He is an holy God, a jealous God ; he will not forgive your iniquities.' No argument can be rationally pleaded for the necessity of holiness, unless it contain in itself an encouraging motive to it. To declare it necessary, and at the same time impossible, is not to promote its interest. No creature is capable of such a perfection in holiness, as absolutely to answer the infinite purity of the divine nature, without a covenant condescension. But it is the holiness of God, as he is in Christ, and as in Christ represented to us, that gives us both the necessity and motive to holiness. In him the glorious perfections of God appear more resplendent and attractive than as absolutely considered. ' The light of the knowledge of the glory of God' is given to us, ' in the face of Jesus Christ ;' that is, clear manifestations of his glorious excellencies, which are not only directive to holiness, but also effective of it. Particularly, the fiery holiness of God is so represented to us in Christ, that, though it lose nothing of declaring the indispensable necessity of holiness in all that draws nigh to him, yet it is so tempered with grace and condescension, as may encourage us to endeavour after a conformity to it.

Together with a representation of the holiness of God in Christ, there is a revelation made of what holiness in us he requires and will accept. Absolutely considered, he neither requires nor admits of any but what is absolutely perfect ; and where there is any failing, the whole is condemned. James ii. 11. This, therefore, can only perplex the soul of a sinner ;—but now, as God is in Christ, through his mediation, he accepts of such an holiness as we are capable of, and which no man is discouraged from endeavouring to attain.

There is also, in and by Christ, a spiritual power of grace administered, which shall work this holiness in us. From this fountain, therefore, we draw not only the reasons of the necessity of holiness, but also prevalent motives to it.

We may consider in what particular instances the force of this argument is conveyed to us, or what are the special

reasons why we ought to be holy because God is so : and they are three.

1. Because herein consists all that conformity to God which is our privilege and honour. We were originally created in the image of God : herein consisted the blessedness of our first state. This we lost by the entrance of sin ; and if there be not a way for us to acquire it again, we shall always come short of the glory of God, and the end of our creation. Now this is done in and by holiness alone. It is therefore to no purpose for any man to expect an interest in God, or any thing that will prove eternally to his advantage, who does endeavour after conformity to him : for such a man despises all the glory that God designed to himself in our creation.

2. The force of the argument arises from the respect it bears to our actual intercourse with God. This we are called to, and must aim at in all our duties. If there be not in them a real intercourse with God, they are but ‘ uncertain beatings of the air.’ Now, as God is holy, if we are not in our measure holy too, this cannot be. For God neither accepts of any duties from unholy persons, nor is he glorified by them ; and, therefore, as to these ends, he expressly rejects them. It is a good duty to ‘ preach the word ;’ but, to the wicked, God saith, What hast thou to do to declare my statutes, seeing thou hatest instruction, and castest my words behind thee,—seeing thou art unholy ? To pray is a good duty ; but to them that are unclean, God saith, ‘ When ye spread forth your hands I will hide mine eyes from you ; and when ye make many prayers, I will not hear.’ And the like may be said of all other duties ; if we are not holy, they are everlastingly lost, as to their proper ends ; for there is no communion between light and darkness. ‘ God is light, and in him is no darkness at all : and if we say we have fellowship with him, and walk in darkness,’ as all unholy persons do, ‘ we lie, and do not the truth :—but if we walk in the light, as he is in the light, we have fellowship one with another ; and truly our fellowship is with the Father, and with his Son Jesus Christ.’ Now, who that considers this, unless he be infatuated, would, for the love of any one sin, or out of conformity to the world, utterly forfeit the benefit of all those duties in which, perhaps, he has abundantly laboured !

3. It arises from a respect to our future enjoyment of God. This is our utmost end, which, if we come short of, better ten thousand times we had never been ; for, without it, everlasting misery is unavoidable. Now, ' without holiness no man shall see the Lord : ' only ' the pure in heart shall see God : ' hereby alone are we made ' meet for the inheritance of the saints in light. ' There is no imagination wherewith mankind is besotted more foolish ; none so pernicious as this, that persons not sanctified, not made holy in this life, should afterwards be taken into that state of blessedness which consists in the enjoyment of God. No thought can be more reproachful to his glory, nor more inconsistent with the nature of things :—for neither can such persons enjoy him, nor would God himself be a reward to them. They can have nothing whereby they should adhere to him as their chief good ; nor can they see any thing in him that should give them rest and satisfaction. All unholy persons, therefore, who feed themselves with hopes of Heaven, do it merely on false notions of God and happiness, whereby they deceive themselves. Heaven is a place where, as they would not be, so they cannot be ; it is neither desired by them, nor fit for them. There is, therefore, a manifold necessity of holiness, from the consideration of the holy nature of that God whom we hope to enjoy.

Hence we may learn what an effectual means for the prejudice of true holiness they have invented, who build it on no other bottom, nor press it on any other motive, but that it is meritorious in the sight of God :—for whether this be believed and complied with or not, true holiness is ruined, if no better reason be substituted in its room. Reject this motive, and there is no need of it ; which, I am persuaded, is the case with many, who, being taught that good works are not meritorious, have concluded that they are useless. Comply with this motive, and you destroy the very nature of true holiness, and turn all the pretended duties of it into fruits of spiritual pride and blind superstition. But we see that the necessity of it has other foundations, consistent with the grace of the Gospel. There is no motive to it of any real efficacy, but perfectly agrees with the whole doctrine of the free grace of God by *Jesus Christ* ; nor is there any that gives the least countenance to merit in ourselves, or that takes us off from an

absolute dependence on Christ alone for life and salvation. Yet they are such as render it as necessary for us to be holy as to be justified. He who thinks to please and enjoy God without holiness, makes him an unholy God putting the highest indignity imaginable upon him.—Go deliver poor sinners from this deceit! There is no remedy you must leave your sins, or your God.

Hence also we evince the folly and falsehood of those clamorous accusations, wherein the most important truths of the Gospel are charged as inconsistent with, and as repugnant to holiness. The doctrine of Christ's satisfaction say the Socinians, ruins all endeavours after an holy life for when men believe that Christ has satisfied the justice of God for their sins, they will be careless about them, yea live in them:—but as this supposition transforms believers into monsters of ingratitude and folly, so it is built on this foundation, that if Christ take away the guilt of sin, there is no reason in the nature of the things, nor in the Scripture, why we should be holy, or keep ourselves from the power and filth of sin, or glorify God in the world which is an inference weak, false, and ridiculous. The Papists and others lay the same charge against the doctrine of justification through the imputation of the righteousness of Christ. And as it is wonderful to consider with what virulent railing this charge is managed by the Papists, so with what scorn and scoffing, with what stories and tales some among ourselves endeavour to expose this sacred truth to contempt, as though all who believe it must consequently be negligent of holiness and good works. Now although I deny not that such men may find a great strength of connexion between these things in their own minds, seeing there is a principle in the corrupt heart of man to 'turn the grace of God into lasciviousness,' yet this sacred truth is both doctrinally and practically the greatest constraining principle to holiness and fruitfulness in obedience, as shall in due time be proved. For the present, shall only say that these objectors are wholly mistaken as to our apprehensions concerning the God whom we serve. God in Christ, whom we worship, hath so revealed his own holiness to us, and what is necessary for us on account thereof, as that we know it to be a foolish, wicked, and blasphemous thing for any one to think to please him, or come to the enjoyment of him, without that holiness which

he requireth, and from his own nature cannot but require. That the grace of mercy, or love of this God, who is our God, should encourage those who truly know him to sin, or countenance them in a neglect of holy obedience to him, is a monstrous imagination.

Moreover, from what has been said, we may all blame ourselves for our sloth and negligence in this matter. It is to be feared that we have none of us endeavoured, as we ought, to grow up into this image and likeness of God. Why are we so negligent in the pursuit of our principal interest and happiness? Why do we suffer every thing, why do we suffer any thing, to divert our minds from this design? Wherefore, that I may contribute something to the awakening of our diligence herein, I shall add a few motives and directions, that herein we may be found 'perfecting holiness in the fear of the Lord.'

First, In our likeness to God consists the excellency and pre-eminence of our nature, above that of all other creatures in the world, and of our persons above those of other men, who are not partakers of his image. With reference to other things, this is the highest excellence that a created nature is capable of. Other things had external impressions of his greatness and goodness upon them; man alone, in this lower world, was capable of the image of God in him. By the loss of the image of God, our nature lost its pre-eminence, and we are reduced into order among 'perishing beasts;'—for, notwithstanding some feeble relics of this image are yet abiding with us, we have really, with respect to our proper end, more of the bestial nature in us than of the divine. Wherefore, the restoration of this image, by the grace of Jesus Christ, is the recovery of that pre-eminence of our nature which we had foolishly lost. God having exalted our nature, by union with himself, in the person of his Son, requires of us to preserve its dignity.

Again: This is that which gives pre-eminence to the persons of some above others: 'The righteous is more excellent than his neighbour.' It is seldom so on account of civil wisdom, wealth, or power; nothing can establish this general rule but likeness to God. Hence such persons are called the 'Saints in the Earth, and the Excellent,'—*the more holy, the more honourable*. Wicked men are said to be vile; and the righteous are said to be 'precious and

valuable ;—and hence it is that there has often been an awe on the spirits of outrageous sinners, from the appearances of God in holy persons. Wicked men, exasperated by their secular interests, prejudices, and lusts, may revile and persecute them ; but secretly in their hearts they have an awe from the likeness of God in them ; whence they will sometimes dread them, sometimes flatter them, and sometimes wish they ‘ were not,’ even as they deal with God himself. Why then do we weary ourselves about other things ? Why do we spend our labour in vain, and our strength for that which is not bread ? Such, all endeavours after any other excellency will at length appear.

Secondly, According to our growth and improvement in this likeness to God, are our approaches towards glory. We are drawing every day towards our natural end ; and if we do not also draw nearer to our supernatural end in glory, we are most miserable. Now, men do but deceive themselves, if they suppose that they are approaching towards glory in time, if they are not making nearer to it in grace. It is some representation of future glory, that therein we shall be *like, or equal to the angels* : but that respects one particular only of that state : it is a far more excellent description of it, that we shall be ‘ like God : when he shall appear, we shall be like him ; for we shall see him as he is.’ And it is the highest folly for any to think that they shall love that hereafter which now they hate : that *that* will be their glory which they now abhor. But this will be our glory :—‘ To behold the face of God in righteousness, and to be satisfied with his likeness.’ How then shall we make approaches towards this glory spiritually, which may answer the approaches we make to our end naturally ? We have no other way but growing in that likeness of God in holiness. Hereby alone are we ‘ transformed into his image, from glory to glory :’—from one glorious degree of grace to another, till one great change shall issue all grace and holiness in eternal glory : and in our desires for Heaven, we consider not so much our freedom from trouble as from sin ; nor is our aim, in the first place, so much at complete happiness as perfect holiness. As, therefore we would continually tend towards our rest,—as we would have assured pledges and foretastes of it in our own souls *this is the design which we ought to pursue. Our duty is to be always perfecting holiness, in the fear of the Lor*

This duly pursued, is continually transforming the soul into the likeness of God.

Thirdly, It is only from our conformity to God that we can be truly useful in the world. God is good, and doth good; he is the great Preserver and Benefactor of the whole creation. They who are like God, and they only, are useful in the world. There may indeed be much useful good done by others, on various convictions, and for various ends; but there is one flaw or other in all they do. Either superstition, or vainglory, or selfishness, or merit, gets into all the good that is done by unholy persons, and brings 'death into the pot;' so that though it may be of some use to individual persons, it is of none to the general good of the whole. He only who bears the likeness of God, is truly useful, represents God in what he doth, and spoils it not by false ends of his own. If therefore we would keep up the pre-eminence of our nature and persons,—if we would make daily accessions towards glory and blessedness,—if we would be of any real use in the world, our great endeavour ought to be, to grow up more and more into this likeness of God, which consists in our holiness.

It may be asked, What must we do, that we may grow up more and more into this likeness to God? I answer, That there are some graces of holiness that are effectually assimilating, and others that are declarative, or expressive of this likeness.

Those of the first sort, are faith and love. Faith is a part of our holiness, as it is a grace of the sanctifying Spirit; and it is a principle of our holiness, as it purifies the heart. The glorious perfections of God shine forth in the face of Jesus Christ, and by faith we behold them; and the effect is, 'we are changed into the same image.' This is the great mystery of growing in holiness.

Love has the same tendency and efficacy. He who would be like God, must love him; and he who loves God sincerely, will be like him. Every approach to God by ardent love and delight, is transfiguring; and it exerts itself by contemplation,—admiration,—and delight in obedience.

Love works by contemplation. It is in the nature of it to be meditating on the excellencies of God in Christ; yea, this is the life of it. A heart filled with the love of

God, will night and day be exercised in thoughts of his glorious excellencies, rejoicing in them. 'Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.' And love will do the same, as to all his other perfections. This will promote our likeness to him; our minds will be changed into the image of what we contemplate, and we shall endeavour, that our lives may be conformed thereto.

Love works by admiration also. That is the voice of love, 'How great is his goodness! how great in his beauty!' The soul, ravished, as it were, with a view of the glorious excellencies of God in Christ, has no way to express its affections but by admiration: and this beauty of God is that sweetness and holy symmetry of glory (if I may be allowed to speak so improperly) in all the perfections of God, being all in a sweet correspondency exalted in Christ, which is the proper object of our love. To see infinite holiness, purity, and righteousness, with infinite love, goodness, and mercy, all equally glorified in and towards the same things and persons, one glimpse whereof is not to be attained in the world without Christ,—is that beauty of God which attracts the love of a believing soul, and fills it with holy admiration. And this is a most effectual furtherance of our conformity unto him.

Love gives delight in obedience. The instance of Jacob is well known; his seven years service seemed short, and therefore easy to him, for the love he bare to Rachel. He did that with delight, which afterwards he would not undergo for the greatest wages. But we have a greater instance:—Our Lord Jesus Christ says, concerning all the obedience required of him, 'Thy law, O God, is in my heart; I delight to do thy will.' And yet we know how terrible to nature were the things he did and suffered, in obedience to that law. But his unspeakable love to God and men, rendered it all his delight. Hence follows intention and frequency in all the duties of it; and where these are, holiness will thrive; and consequently we shall do so in our conformity to God.

Again: These are graces which are declarative of this assimilation, or which evidence our likeness to God. The first of these is goodness, kindness, love; with readiness to do good, to forgive, and this towards all men,

on all occasions : and this is to be considered as opposed to anger, envy, malice, revenge, selfishness ; all which are directly opposite to the grace of holiness : and this, I fear, is not considered as it ought to be ; for it is too common for men to plead highly for the imitation of God, and, in almost all they do, give a full representation of the Devil. Would we then be like our heavenly Father, would we represent him to the world, it must be by this frame of spirit, and suitable actings. Much of our holiness consists herein. Many distempered passions must be subdued ; strong inclinations to comply with provocations must be corrected ; many duties be constantly attended to, and sundry graces kept up to their exercise. The whole drove of temptations, all whose force consists in a pretence for care for self, must be resisted. When men live to themselves, and are satisfied because they do no harm, though they do no good ;—are secure, selfish, angry, peevish ; confine their kindness to their relations ;—do little good but what they are pressed to ;—esteem all lost that is done for the relief of others ; and think it wise to be cautious, and disbelieve the necessities of men : in a word, that make *SELF* the end of their lives ;—whatever their profession be, they very little represent or glorify God in the world : but, on the contrary, a man whose nature is rectified by grace ;—thence useful, helpful, free from guile, envy, and selfishness,—is the best representation we can have of God on earth.

This frame of heart is peculiarly requisite with respect to the saints. Even God himself exercises his kindness in a peculiar manner towards them. ‘ He is the Saviour of all men, especially of them that believe.’ We are also commanded to ‘ do good to all men, but especially to them who are of the household of faith.’ We are to be conformed to God, not only as he is the God of nature, but as he is our Heavenly Father, and is good, in a special manner, to the whole family of his children. I confess, when I see men apt to retain a sense of old differences, ready to receive impressions of new ones, incredulous of the sincerity of others who profess a readiness for love and peace, apt to take every thing in the worst sense, morose and severe towards this or that sort of believers, I cannot but look upon it as a very great stain to their profession, whatever else it be.

Truth is another grace of the same nature ; I truth and sincerity in words. This is an effect of the vation of the image of God, and a representation of the world. No duty is more frequently pressed up ‘ Put away false speaking ; lie not to one another ; the truth in love :’—and the consideration hereof necessary to all persons engaged in trade ; and th because of the disreputation cast thereon by the ev tices of many,—and because failures in truth are a sinuate themselves a thousand ways, when tradesp not aware. ‘ It is naught, it is naught, saith the but when he goeth away, he boasteth :’ and, ‘ it i it is good,’ saith the seller ; but when he hath sol boasteth of the advantage he hath made by his These things have the image of Satan upon them most opposite to the God of truth. I must sa where truth is not universally observed, according utmost watchfulness of sincerity and love, there a marks of the image of God are not only sullied, faced ; and the representation of Satan is most pr And these things I could not but add, as naturall quential to that first principal argument for the n of holiness, which we have proposed.

CHAPTER II.

Eternal Election, a Cause of and Motive Holiness.

It is the eternal and immutable purpose of (all whom he designs to bring to glory, shall pr thereto be made holy. This purpose he has declar that we may take no wrong measures of our condi build our hopes on sandy foundations. Whatever are, in profession, moral honesty, or reputatio Church, if we are not personally, spiritually, evan holy, we have no interest in that decree of God, any persons are designed to salvation and glory. we shall briefly confirm. ‘ He hath chosen us

before the foundation of the world, that we should be holy, and unblameable before him in love.' Eph. i. 4. God intends, as his end in the decree of election, our eternal salvation; and he chuses us, that we should be holy, as the indispensable means of attaining that end. So 'God hath chosen you from the beginning unto salvation, through sanctification of the Spirit.' 2 Thes ii. 13. The force of this argument consists in these two things:—(1.) That such is the nature of God's decree, that no person can ever attain the end of glory and happiness, without the means of grace and holiness. The same eternal decree respects both; he has ordained none to salvation, but through the sanctification of the Spirit. (1.) It arises from hence, that we can have no evidence of our interest in God's decree of election, without holiness. 'The foundation of God standeth sure, having this seal, the Lord knoweth who are his.' 2 Tim ii. 19. It is the decree of election which the apostle intends; and he proposes it as that alone which will give security against apostacy in a time of great temptations. How then may we know our interest in this only security against final apostacy? 'Let every one that nameth the name of Christ, depart from iniquity.' There is no other way to come to an evidence thereof, but by a departure from all iniquity, by universal holiness. So we are directed to give 'all diligence to make our calling and election sure.' It is eternally sure in itself: but it is our duty to make it sure to ourselves; and this is to be done only by finding in ourselves, and duly exercising, that train of Gospel graces and duties which the apostle enumerates. 2 Pet. i. 5—10.

Some persons apprehend that these things are quite otherwise; for they say, that a supposition of God's decree of personal election is a discouragement to holiness; and, under this pretence, the doctrine is evil spoken of. 'For,' say they, 'if God from eternity has chosen men to salvation, why need they be holy? They may live securely in their sins, and be sure not to fail of Heaven at last; for God's decree cannot be frustrated; and if men be not elected, whatever they attempt in the ways of holy obedience, will be utterly lost; for eternally saved they cannot, they shall not be.'

Now this objection must be removed, if not for the sake of those who make it as a cavil against the truth, yet

those who may feel the force of it as a temptation. I answer, then, that 'This persuasion is not of him that calleth us :—this way of arguing is not learned from the Scripture, for that fully declares the doctrine of God's electing love—proposes it as the fountain of all holiness, and makes it a great motive thereto. Is it not safer then for us to adhere to the plain testimonies of Scripture, confirmed by the experience of believers in general, than hearken to such proud and perverse cavils as would possess our minds with a dislike of God and his ways ?

Besides, we are not only obliged to believe all divine revelations, but also in the order and method in which they are proposed to us. Observe then, (1.) The decree of election absolutely considered, or without respect to its effects, is no part of God's revealed will ; that is, it is not revealed that this or that man is, or is not, elected : This, therefore, can be neither argument nor objection about any thing in which faith and obedience are concerned ; for we know it not, we cannot know it, it is our sin to inquire into it. It may seem to some, like the tree of knowledge to Eve,—good for food, pleasant to the eyes, and much to be desired to make one wise, as all forbidden things seem to carnal minds ; but men gather no fruit from it but death. Whatever exceptions, therefore, are laid against this decree, as it is in itself,—whatever inferences are made on supposition of this or that man's being or not being elected, they are all unjust and unreasonable : yea, contending with God, who has appointed another way for the discovery hereof, as we shall see afterwards.

(2.) God sends the Gospel to men in pursuit of his decree of election, and in order to its effectual accomplishment : wherefore, in the preaching of it, our apostle affirms, that ' he endured all things for the elect's sake, that they might obtain the salvation which is in Jesus Christ, with eternal glory.' 2 Tim. ii. 10. So God beforehand commanded him to stay and preach at Corinth, because ' he had much people in that city ;' namely, in his purpose of grace.

(3.) Wherever the Gospel comes, it proposes salvation by Jesus Christ to all who shall believe, repent, and yield obedience to him. It plainly declares to men their duty, and as plainly proposes their reward. In this state of things, no man without the highest pride and unbelief, ca

oppose the secret decree of God to his known duty, and say,—‘ I will neither repent, nor believe, nor obey, till I know whether I am elected or not; for all will depend upon that at last.’ If this be a man’s resolution, he may go about his other occasions; the Gospel has nothing to say or to offer to him.

(4.) The only way of God’s appointment, whereby we may come to know our election, is by the fruits of it in our own souls: nor is it lawful for us to enquire into it any other way. The obligation which the Gospel puts upon us to believe any thing, respects the order of the things themselves to be believed, and the order of our obedience: for instance, when it is declared ‘ that Christ died for sinners,’ no man is immediately obliged to believe that Christ died for him in particular, but only that he died to save sinners, to procure a way of salvation for them,—among whom he finds himself to be. Hereon the Gospel requires of men faith and obedience: this they are obliged to comply with; and till this be done, no man is obliged to believe that Christ died for him in particular. So it is in this matter of election: a man is obliged to believe the doctrine of it, because it is plainly revealed; but as for his own personal election, he cannot believe it any otherwise than as God reveals it by its effects; nor can a man justly question or disbelieve his own election, till he be in such a condition wherein it is impossible that the effects of election should ever be wrought in him (if such a condition there be in the world). For as a man, while he is unholy, can have no evidence that he is elected,—so he can have none that he is not elected, while it is possible that ever he may be holy. Wherefore, all the strength of this objection lies in the pride of men’s minds, refusing to submit to the order of God in the dispensation of his grace, and his prescription of their duty: and there we must leave it.

To return. The doctrine of *Election* is every where in the Scripture proposed for the encouragement and consolation of believers, and to further them in their course of obedience and holiness, Eph. i. 3—10. Rom. viii. 28, &c.

1. The sovereign and adorable grace and love of God herein, is a most powerful motive to holiness; for we have no way to express our thankfulness for it, but by our holy obedience. Let us, therefore, inquire what obligation this puts upon us, that God from all eternity, our

of his mere sovereign grace, should first choose us to life and salvation by Jesus Christ, decreeing immutably to save us out of the perishing multitude of mankind, from whom we could not make ourselves in the least to differ? What impression does this make on our souls? What conclusion do we educe as to our practice? 'Why,' saith one, 'If God has thus chosen me, I may then live in sin as I please; all will be well in the end; which is all I need care for.' But this is the language of a Devil, and not of a man. Suggestions like this may possibly be injected into a believer's mind (as what may not be so?)—but he that shall embrace, and act practically according to this inference, is such a monster of impiety as Hell itself cannot parallel! I shall use some boldness in this matter. He who is not sensible that an apprehension of God's electing love has a natural and powerful influence upon the souls of believers to the love of God and holy obedience, is utterly unacquainted with the whole nature and actings of faith. Is it possible to suppose that believers can be such stupid and ungrateful monsters, so devoid of holy ingenuity and filial affections towards God, as merely out of despite to him, to cast poison into the spring of all their own mercies? Many have I known complain, that they could not attain a comfortable persuasion of their own election; never any who, when they had received it in a due way and manner, that it proved a snare to them, that it tended to ingenerate in them looseness of life, unholiness, or contempt of God.

Besides, in the Scripture it is always proposed for other ends; and God himself makes use of it as his principal argument to stir up the people to holy obedience, Deut. vii. 6, &c.—and a supposition hereof lies at the bottom of that blessed exhortation of our apostle, 'Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness,' &c. Col. iii. 12. These things become the elect of God, and are required of them on account of their interest in electing love and grace. Further to confirm this truth, I shall instance in some special graces, duties, and parts of holiness, which this consideration is suited to promote.

(1.) Humility. For what were we when he thus set his heart upon us, to choose us, and to do us good for ever? Poor, lost, undone creatures, who lay perishing under the

guilt of our apostacy from him.—What did he see in us to move him so to choose us? Nothing but sin and misery.—What did he foresee that we would do of ourselves more than others, if he wrought not in us by his effectual grace? Nothing but continue in sin and rebellion against him, and that for ever.—How should the thoughts hereof keep our souls in all humility and self-abasement!

(2.) Submission to the sovereign will of God in the disposal of all our concerns. This is an eminent part of holiness, and peculiarly called for in this day. God has taken all pretences of security from the earth, by what some men feel, and others fear. Where, then, shall we betake ourselves for quietness and repose? It can only be obtained in a resignation of ourselves, and all our concerns, into the sovereign pleasure of God. And what greater motive can we have thereto than this? The first act of divine sovereign pleasure concerning us was, the choosing us from all eternity to holiness and happiness. This was done when we were not, when we had no contrivances of our own;—and shall we not now put all our temporal concerns into the same hand? Can the same fountain send out sweet and bitter water? Can the same sovereign pleasure of God be the free cause of all our blessedness, and can it do that which is really evil to us? Our souls, our persons, were provided for as to grace and glory in the sovereign will of God; and what a prodigious impiety it is—not to trust all other things in the same hand, to be disposed of freely and absolutely!

(3.) Love, kindness, compassion, forbearance towards all the saints, are made indispensably necessary to us, and pressed on us from the same consideration; for, if God have chosen them from all eternity, should not we love them also? How dare we entertain unkind thoughts, or maintain animosities against any of these whom God has eternally chosen to grace and glory? Such things too often happen upon provocations, and clashing of secular interests; but they are all contrary to that influence which the consideration of God's electing love ought to have upon us. We ought to receive him whom God has received, and because God has received him; we ought to choose and love all those whom God has chosen and loved. 'I endure all things,' saith our apostle, 'not for the Jews or Gentiles; not for the weak or strong in the faith; not for

those of this or that way, but 'for the elect's sake. This should regulate our love, and powerfully excite us to all acts of kindness and forgiveness.

(4.) Contempt of the world will proceed from hence. Did God set his heart upon some from eternity? Did he choose them to be his own peculiar? Doth he design to give them the best fruits of his love? What, then, will he do for them? Will he make them all Kings and Emperors? Will he make them all rich and honourable? Or, at least, will he keep them from all difficulties and trials in the world? Alas! none of these things were in the heart of God concerning them. They deserve not to be named on the same day (as we used to speak) with the least of those things which God has chosen his unto. On the contrary, he has appointed the generality of his elect to a poor and afflicted condition in this world. Wherefore, let those who are poor and despised, learn to be satisfied with their condition: had God seen it good for you to have been otherwise, he would not have passed it by when he was acting eternal love towards you; and let those who are rich, not set their hearts on uncertain riches; do but think with yourselves, that these are not the things that God had any regard unto when he chose you to grace and glory; and it will abate your cares about them, and take off your hearts from them, which is your holiness.

2. Electing love is a motive and encouragement to holiness, because of the enabling supplies of grace which we may thence expect by Jesus Christ. The difficulties we meet with in a course of holiness, are great and many. Here Satan, the world, and sin, put forth their utmost strength; the best are sometimes foiled, discouraged, and ready to give over. It requires a good spiritual courage to take a prospect of the lions, serpents, and snares that lie in our way:—but it is no small encouragement that the fountain of electing grace will never fail us, but continually afford fresh supplies of spiritual strength and refreshment. Hence we may take courage to rise again when we have been foiled,—to abide when the shock of temptation is violent, and to persevere in those duties which are most wearisome to the flesh: and they are unacquainted with a course of holy obedience, who know not how needful this consideration is to a comfortable continuance therein.

3. It has the same tendency and effect in the assurance we have from thence, that notwithstanding all the opposition we meet with, we shall not utterly and finally miscarry;—‘God’s election will at last obtain:’ his ‘foundation standeth sure:’ his purpose, which is ‘according to election,’ is unchangeable; and, therefore, the final perseverance and salvation of those concerned in it, are everlastingly secured; and there is no greater encouragement to persist in holiness than what is administered by this assurance of a blessed end and issue of it.

Some think that this assurance tends only to carelessness; and that to be always in fear and uncertainty is the only means to make us watchful unto holiness. It is true, were there no difference between faith and presumption, between the spirit of bondage and the spirit of adoption, there might be something in this objection:—but if the nature of faith, and of the new creature, the operations of the one and disposition of the other, are such as they are declared to be in the Gospel, men do but bewray their ignorance while they contend that the assurance of God’s unchangeable love in Christ doth any way impeach, or doth not effectually promote the industry of believers in all duties of obedience.

Suppose a man on his journey, knowing himself to be in his right way, and that going on therein he shall certainly come to his journey’s end, especially if he quicken his pace as occasion shall require,—will you say, that this is enough to make such a man careless and negligent, and that it would be much more to his advantage to be lost and bewildered, not knowing whither he goes, nor whether he shall ever arrive at his journey’s end? Common experience proves the contrary; as also, how momentary and useless are those violent fits of endeavours which proceed from uncertainty, both in things temporal and spiritual! In general, it is that person who has a comfortable assurance of God’s electing love, and thence of the blessed end of his course, who goes on constantly and evenly in the ways of holiness, quickening his pace, and doubling his speed, as he has occasion from trials and opportunities.

It appears from hence, that the electing love of God is a powerful constraining motive to holiness; and that which invincibly proves the necessity of it to all who intend the

eternal enjoyment of God:—but it will be said, that if this be granted with respect to believers, yet, as to the unconverted, nothing can be so discouraging as this doctrine of election:—‘Can they make any other conclusion from it, but that if they are not elected, all their endeavours are vain; if they are elected, then they are needless?’ I answer,

(2.) We have already shewn that this doctrine is revealed in the Scripture, principally to acquaint believers with their safety, and the fountain of their comforts. Having, therefore, proved its usefulness to them, I have discharged all that is absolutely needful to my present purpose. But I shall, moreover, shew, that it has its proper benefit towards others also. For,

(2.) Suppose the doctrine of personal election be preached; two conclusions may possibly be drawn from it:—first, That as this is a matter of great and eternal moment to our souls, and there is no way to secure our interest in it but by the possession of its fruits and effects, which are faith and holiness,—we will, we must use our utmost endeavours, by attaining them, to make our election sure. Others may conclude, that if those who shall be saved are chosen thereto before the foundation of the world, then it is to no purpose to believe or to obey, seeing all things must be as they were fore-ordained. Now, I ask, Which of these conclusions is the most rational, and most suitable to the principles of sober self-love, and care of our immortal condition? Nothing is more certain than that the latter resolution will be infallibly destructive, if pursued: but in the other way, it is possible, at least, that a man may be found to be the object of God’s electing love, and so be saved. But why do I say it is possible? There is nothing more certain, than that he who sincerely and diligently pursues the ways of faith and obedience (which are the fruits of election) shall obtain in the end everlasting blessedness. This, therefore, on all accounts, and towards all sorts of persons, is an invincible argument for the necessity of holiness, and a prevailing motive thereto: for it is unavoidable, that if there be such a thing as personal election, and that the fruits of it are sanctification, faith, and obedience, it is utterly impossible that, without holiness, any one should see God: the reason of which consequence is apparent to all.

CHAPTER III.

Holiness necessary, from the Commands of God.

WE have evinced the necessity of holiness from the nature and the decrees of God ; our next argument shall be taken from his commands. It is needless to produce instances of God's commands that we should be holy ; for it is the concurrent voice of the Law and Gospel. Our inquiry must be, What force is there in this argument ? or, Whence do we conclude a necessity of holiness from the commands of God ? To this end, the nature and properties of these commands must be considered ; we are to get our minds and consciences affected with them, so as to endeavour after holiness on their account : for our holiness is obedience, and obedience respects a command. For men to pretend to holiness from a principle within, without respect to the commands of God in his word, is to make themselves their own God, and to despise obedience to him who is ' over all, God blessed for ever.' Then are we the servants of God, the disciples of Christ, when we do what is commanded, and because it is commanded.

But to make our way more clear, we must premise, that God's commands may be considered, 1. As they belong to the Covenant of Works. 2. As they belong to the Covenant of Grace. The same things, as to the matter of them, are required in both ; but there is a great difference in the manner and end of these commands.

For, 1. The commands of God, as under the old covenant, so require universal holiness in us, that upon the least failure, they allow of nothing else we do, but determine us transgressors of the whole law. The end required by them is, that they may be our righteousness before God or that we may be justified thereby. Rom. x. 4, 5.

2. It is otherwise, on both these accounts, with the commands of God under the new covenant, or in the Gospel ; for, though God requires universal holiness in them, yet not in that rigorous way as by the law ; so that, if we fail in any thing, all should be rejected : but he doth it

with a mixture of grace and mercy; so that, if there be an universal sincerity, in a respect to all his commands, he accepts of it on account of the mediation of Christ:—but yet there is no relaxation as to any duty of holiness; nor any indulgence to the least sin; the obligation to universal holiness is equal to what it was under the law, though a relief be provided, where we come short of it, in sincerity on the one hand, and mercy on the other.

The commands of the Gospel do not require holiness to the same end as the commands of the law did, namely, that thereby we may be justified; he has provided another righteousness for that end, which fully answers all that the law requires, and whereby he has exalted more than ever the honour of his own holiness and righteousness. Now, this is no other than the righteousness of Christ imputed to us; for he is ‘the end of the law for righteousness to them that believe.’ But God has appointed other ends to our holiness, and so to his command of it in the Gospel, consistent with the nature of that obedience which he will accept of us, and such as we may attain through the power of his grace.

I. The first thing to be considered in the command of God that we should be holy, is the *authority* of it. It is indispensably necessary that we should be holy, on account of the authority of God’s command. Authority, wherever it is just, carries with it an obligation to obedience: take this away, and you fill the world with disorder. If the authority of parents, masters, and magistrates, did not oblige children, servants, and subjects to obedience, the world would fall into hellish confusion. God himself makes use of the argument, to convince men of the necessity of obedience: ‘A son honoureth his father, and a servant his master: if I then be a father, where is mine honour? and if I be a master, where is my fear?—If, in all particular relations where there is any thing of superiority, obedience is expected and exacted,—is it not due to me, who have all authority?’

There are two things which enforce the obligation,—The right of commanding, and the power of executing; both comprised in *James* iv. 12. ‘There is one Law-giver, who is able to save and to destroy.’ 1. He who commands us to be holy, is our Sovereign Law-giver; his command proceeds from the absolute power of a Sovereign La-

gislator ; and where this is not complied with, the whole authority of God is despised. So God, in many places, calls sinning against his commands ‘despising him,’ and ‘despising of his commandment.’ Here, then, we found the necessity of holiness, on the command of God. This are we to carry about with us wherever we go ; and whatever we do, to keep our souls under the power of it, in all our duties, and on all occasions of sin. Were this written on the hearts of men, in their ways, trades, shops, affairs, families, studies, closets,—they would have ‘holiness to the Lord’ on their breasts and foreheads too.—
2. The apostle tells us, that as God in his commands is a Sovereign Law-giver, so he ‘is able to kill and keep alive ;’ that is, his commanding authority is accompanied with a power, whereby he is able eternally to reward the obedient, and to punish the disobedient :—for, though I would not exclude other considerations, yet I think this of eternal rewards and punishments is principally intended.

Our Saviour, Math. x. 28, mentions a killing, which is opposed to all temporal evil, and death itself. ‘Fear not them who can kill the body, but are not able to kill the soul ; but rather fear him who is able to destroy both soul and body in Hell.’ And this keeping alive, is a deliverance from the wrath to come, in everlasting life ; and this is that which gives unavoidable efficacy to the command.

The minds of men are little influenced by the rewards and punishments of human laws, for they frequently prefer their present satisfaction before them. They have also a secret apprehension, that the law-makers neither will nor can execute the penalties threatened : but things are quite otherwise with respect to the laws of God. The rewards and punishments being eternal, cannot be balanced by any consideration of this present world. Nor can there be any reserve on account of mutability, ignorance, impotence, or any other pretence that they shall not be executed. The promise of eternal blessedness on the one hand, or the threatening of misery on the other, will certainly befall us, according as we shall be found holy or unholy. God commands us to be holy. But what if we are not so ? Why, as sure as God is holy and powerful, we shall eternally perish. What if we comply with the command, and become holy ? On the same ground of assurance, we shall be brought to everlasting felicity.

sons endowed with gifts of miracles, *healing* and *tongues* : besides these, there were *prophets* also, who had a *temporary extraordinary* ministry in the Church, Eph. iv 11. ; and the exercise of their ministry is declared, Acts xiii. 1. These were placed in the second rank of officers next the apostles, between them and the evangelists. They received *immediate revelations* from the Holy Spirit in matters relating to the present duty of the Church, as Acts xiii. 2. They also predicted future events ; as Agabus, Acts xxi. 10, 11. These officers Jesus Christ granted to his Church for a season, as its first planting ; and their whole qualification with spiritual gifts was the immediate work of the Holy Ghost. It was my design to manifest how vain is the pretence of some to a kind of succession to these officers, who have neither an extraordinary call, gifts, nor employments, but who are pleased to assume to themselves an extraordinary power over the churches and disciples of Christ, such as neither evangelists, nor prophets, nor apostles themselves ever claimed ; but this matter of *power* is fuel to the proud ambitious minds of *Diotrephists* ; and, as now circumstanced, with other advantages, is useful to the corrupt lusts of men ; and therefore it is no wonder if it be pretended to, and greedily sought, by such as have neither call to the ministry nor gifts for it :—but we must return to the consideration of extraordinary spiritual gifts.

These were of two sorts :—*First*, Such as exceeded all the powers and faculties of men's minds :—such was the gift of miracles, of healing, and the like. These did not consist in any faculty always resident in the persons who possessed them, but were an effect of immediate and extraordinary influence transiently affecting their minds.—All extraordinary officers had these gifts.

Secondly,—They were such as consisted in extraordinary improvements of the faculties of the minds of men ; such as *wisdom*, *knowledge*, *utterance*, &c. Now, where these were bestowed, as on the apostles and evangelists, they differed only in degree from those which are ordinary and still continued. All these gifts, of both kinds, are expressly and distinctly enumerated by our apostle in one place, 1 Cor. xii. 7—11. ' But the manifestation of the Spirit is given to every man to profit withal ;— For to every one is given, by the Spirit, the word of wisdom ; to

sider that you are subject to his authority equally with the poorest creature on earth.

(2.) Let us all endeavour to carry a constant regard to the authority of God in his commands, into all those occasions, places, or societies, wherein we are apt to be surprised into any sin. (1.) Carry this with you into your secret retirements and enjoyments: neglect hereof is the cause of those secret sins which the world swarms with. When no eyes sees but the eye of God, men think themselves secure. Hereby many have been surprised into folly, which has proved the beginning of a total apostacy. An awe from the authority of God in the command, will secure us equally in all places, and on all occasions. (2.) Let us carry it into our business and callings. Most men are very apt to be intent on present occasions, and, having a certain end before them, habituate themselves to the ways of its attainment;—and, while they are so engaged, many things occur, which are apt to divert them from the rule of holiness. Whenever, therefore, you enter into your occasions wherein you may expect that temptations will arise, call to mind the greatness and authority of him who hath commanded you to be holy. (3.) Carry it with you into your companies and societies; for many have frequent occasions of engaging in such societies, wherein the least forgetfulness of the sovereign authority of God will betray them into vanity and corrupt communication, till they hear with pleasure, and do with delight, such things whereby the holy Spirit of God is grieved, their own consciences are defiled, and the honour of profession is cast to the ground.

II. The command of God that we should be holy, is to be considered not only as a fruit of authority which we must submit to, but as a fruit of infinite wisdom and goodness also, which it is our highest advantage to comply with:—and this introduces a peculiar necessity of holiness from the consideration of what is reasonable and ingenious; the contrary of which would be foolish and ungrateful, every way unbecoming rational creatures. Where nothing can be discerned in commands but mere authority, they are looked on merely as representing the good of those who command, and not theirs who obey; which weakens the principle of obedience. Now, though God, because his dominion over us is sovereign, might have justly left

us to no other reason of obedience, yet he does not, nor ever did so : but as he proposes his law as an effect of infinite wisdom and goodness, so he pleads that all his commands are just and equal in themselves ; good and useful to us ; and that our compliance with them is our present, as well as it will be our future happiness : and that this is so, appears from all the considerations of it.

I. Look upon it formally as a law prescribed to us ; and it is so because the obedience it requires is proportioned to the power which we have to obey. The command, as we shewed before, may be considered either as it belonged to the old covenant or the new. In the first way, the strength of grace which we had originally from God under the law of creation, was sufficient to enable us to all that holy obedience which was required ; and our not doing so was from wilful rebellion, and not from any impotency in us : and in the latter way, there is, by virtue of the covenant of grace, a supply of spiritual strength given in by the promise, enabling believers to answer the commands of holiness. No believer fails in the performance of obedience merely for want of spiritual strength ; for God ‘ gives unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue.’ 2 Pet. i. 3.

It is true, that strength is administered by certain means, which, if they neglect, they will come short of it ; but in the diligent use of them, none shall ever fail of that ability which shall render the commands of the gospel easy and not grievous to them. Our apostle expressly affirms, and so may we, that ‘ he could do all things ;’ that is, in the way and to the end required in the gospel, ‘ through Christ that strengthened him.’

On the supply of this grace, the command becomes equal and just, meet and easy to be complied with ; for none can refuse a compliance with it, but their so doing is contrary to that disposition of the new nature which God has implanted in them : so that in them to sin, is not only contrary to the law without them, but also to that which is in their own inclination and disposition, which in such cases hath a sensible violence put upon it by the power of corruptions and temptations. Wherefore, though the command for holiness seem grievous to unregenerate persons, because it is against the habitus

bent and inclination of their whole souls, yet it neither is, nor can be so to them who cannot neglect it, without offering violence to the inclinations of the new creature.

Besides, actual grace for every holy act and duty, is administered to us according to the promise of the gospel. So God told Paul, that his 'grace was sufficient for him:' and he 'worketh in us to will and to do, of his own good pleasure.' Now, though this actual working grace be not in the power of men's wills, but depends on the faithfulness of God, yet I must say that where it is sought by faith and prayer, it is never so restrained from any believer, but that it shall be effectual to him, unto the whole of that obedience which is required of him. How just and equal then is the command of holiness! How reasonable is it that we should comply with it, and how great is their sin and folly who neglect it! for not only the authority, but the wisdom and goodness of God in giving such a command, oblige us to holy obedience.

2. The command is equal, and so to be esteemed from the matter of it, or the things that it requires. Things they are that are neither great nor grievous, much less perverse, useless, or evil. There is nothing in the holiness which the command requires, but what is good to him in whom it is, and useful to all about him. What they are, the apostle mentions in Phil. iv. 8. They are 'things true, honest, just, pure, lovely, and of good report:' and what evil is there in any of these things, that we should decline the command that requires them? The more we abound in them, the better it will be for our relations, our families, our neighbours, the whole nation, and the world; but best of all for ourselves.

It is therefore incumbent on us, in the first place, to endeavour after holiness with respect to the command of God, and because of it. I know not what vain imaginations possess the minds of some, that they have no need of respect to the command, nor to the promises and threatenings of it, but to obey, merely from the power and guidance of an inward principle: nay, some have supposed, that a respect to the command would vitiate our obedience, rendering it legal and servile. But I hope, that darkness which hindered men from discerning the *harmony there is between the principle of grace in us, and the authority of the command upon us, is much removed*

from all sincere professors. It is a respect to the command which gives the formal nature of obedience to us; and without a proper regard to it, there is no holiness in us. Some would make the light of reason their rule; some look no further for their measure than what carries the reputation of common honesty among men; but he who would be holy indeed, must attend to the command of God with that reverence and affections which become him to whom God speaks immediately: and that this may be effectual, let us consider

(1.) How God has multiplied his commands, to testify not only his infinite love and care towards us, but our eternal concern in what he requires. He has given us not a single command, but ‘line upon line, precept upon precept.’ Almost every page of the Bible is filled with commands, or directions for holiness; and there is not the least particular duty or instance of holiness, that does not fall under some special command of God. Is it then our duty always to consider these commands, to bring them to our hearts, that nothing may separate them from us?

(2.) We may do well to consider what various engagements God is pleased to give to those multiplied commands. They are accompanied with exhortations, promises, threats, reasonings, expostulations, promises, threatenings, all made use of to fasten the command upon our minds and consciences. God knows how slow we are to receive due impressions from his authority; and he knows by what ways and means the principles of our intellectual faculties are apt to be wrought upon, and therefore he applies those engines to fix the power of the command in our hearts. I shall instance only in those peculiar promises whereby God enforces his command for holiness.

It is not for nothing that it is said, ‘Godliness brings the promise of the life that now is, and of that which is to come.’ There is in all the promises a special respect to holiness; and it gives them in whom it is, a special interest in all the promises. This is, as it were, the text on which our Saviour preached his sermon on the mount. All the blessings he pronounced, consist in giving particular instances of holiness, annexing a special promise to each of them. ‘Blessed,’ saith he, ‘are the pure in heart: for their heart purity is the spring of all holiness; and who shall be such persons blessed?—they shall see God;’ he

only for men who have a trade in religion to drive for their own private advantage.

Jesus Christ continues this office by bestowing spiritual gifts and abilities on men, to enable them to discharge the duties of it. Spiritual gifts do not, indeed, of themselves, make any man a minister; yet no man can, according to the mind of Christ, be a minister without them. Wherefore, supposing the continuance of the institution, if Christ, at any time, or in any place, were to cease to bestow spiritual gifts, then, and in that place, the ministry itself must cease. To erect a ministry by virtue of outward order, rites, and ceremonies, without gifts for the edification of the Church, is but to hew a block with axes and planes, and set it up for an image to be adored. To make a man a minister who can do nothing of the peculiar work of the ministry, — nothing toward the only end of it in the church, is to set up a dead carcase, fastening it to a post, and expecting it should do you work and service.

Jesus Christ continues this office by giving power to his Church in all ages, to call and separate to the work of the ministry such as he hath fitted and gifted for it. This power in the Church is not despotic or lordly; but consists in a right and ability to act in this matter obediently to the commands of Christ. Hence the act of the Church is merely the instituted means of conveying authority and office from Christ to persons called thereto. The Church does not give them any authority of its own, or resident in itself, but only, in a way of obedience to Christ, they transmit power from him to persons so called. Hence they become ministers of Christ, and not of the bishops, or churches, or men, holding their office from Christ himself, by the law and rule of the gospel; so that whoever despiseth them, dispiseth him also in them. Some would have the ministers of the gospel to derive all their authority from the people who choose them; and some from the bishops who ordain them; but this is to make them ministers of men, and servants of men, and to constitute other masters between them and Christ.

The Church has no power to call any person to the office of the ministry, where Christ hath not gone before it in the designation of that person by an endowment of spiritual gifts: for, if the whole authority of the ministry be from Christ, and if he never gives it but where he bestows

ministerial gifts, then to call any to the work whom he hath not previously gifted, is to set him aside, and act by our own authority.

The order in which a Church may call any person to the office of the ministry among them, and over them, is, by their solemn joint submission to him in the Lord, as to all the powers and duties of his office, certified by their election of him. It is concerning this outward order, in calling men to the ministry, that the world is filled with disputes ; but whatever order be adopted, if the things before mentioned be not observed, it is of no validity or authority :—on the other hand, admit that the authority of the ministry depends on the institution of Christ ; that he calls men to this office by the collation of spiritual gifts unto them ; and that the acting of the Church herein is but an instituted moral means of communicating office-power from Christ to such persons,—then the outward mode need not be much contended about.

It may be proved to be a beam of truth from the light of nature, that no man should be imposed upon a Church without their consent ; considering that his whole work is to be conversant with their understanding, judgments, wills, and affections ; and that this should be done by their own choice, as the Scriptures manifestly declare, Num. viii. 9, 10. Acts i. 23, 26. Acts vi. 35. Acts xiv. 23 ; and that this method was sacredly observed in the primitive Churches, cannot modestly be denied.

The Lord Christ continueth his bestowing of this gift of the ministry, by the solemn ordinance of setting apart those who are called in this manner, by fasting, prayer, and imposition of hands, Acts xiv. 23. chap. xiii. 2. 1 Tim. iv. 14. By these means, I say, doth the Lord Christ continue to declare that ‘ he accounts men to be faithful, and puts them into the ministry.’

The substance of what we affirm is this : That there is a special dispensation and work of the Holy Spirit, in providing able ministers of the New Testament for the edification of the Church ; and that he doth exert his power and exercise his authority in the communication of spiritual gifts ; without a participation of which, no man hath (*de-jure*) any lot or portion in this ministration.

Jesus Christ hath faithfully promised to be present with his Church unto ‘ the end of the world ;’ and this his pre-

First, The priestly office of Christ. The proper acts of this office, which are oblation and intercession, immediately respect God himself; for a priest is one who is appointed to deal with God in the behalf of others; and therefore Christ does not by either of these sacerdotal acts immediately and efficiently work holiness in us: but the effects of these acts are of two sorts, immediate and mediate. (1.) Immediate, such as respect God himself; as atonement, reconciliation, satisfaction. In these consists the first and fundamental end of the mediation of Christ; without which all other things would be useless: we can neither be sanctified nor saved by him, unless sin be first expiated, and God atoned. But (2.) The mediate effects of Christ's sacerdotal acting respect us; namely, our justification and sanctification; for God effects holiness in all believers by virtue of the oblation and intercession of Jesus Christ.

'He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' His 'giving himself for us,' is the common expression of his offering himself as a sacrifice to God; and this he did, not only that he might redeem us from iniquity, from the guilt and punishment of our sins, but also that he might purify us to himself, sanctify us, or make us holy, and fruitful, or zealous of good works. His blood 'purgeth our consciences from dead works, to serve the living God.' There is a 'purging of sin,' which consists in the legal expiation of it; but this is by real efficiency in our sanctification. So where Christ is said to 'wash us from our sins in his own blood,' namely, as shed for us, it is not only the expiation of guilt, but the purification of filth that is intended: and as holiness is one special end for which he gave himself for us, without a participation thereof, it is impossible that we should have the least evidence of an interest in his oblation as to any other end of it.

The intercession of Christ, which is his second sacerdotal act, hath also the same end, and is effectual to the same purpose. It is true, he intercedes with God for the pardon of sin by virtue of his oblation; but this is not the whole design of it; he intercedes also for grace and *supplies of the Spirit*, that we may be made and kept *holy*. *John xvii. 15, 17.*

and communicated under the gospel, is, the continuance and preservation of the Church in the world. God has promised that the kingdom of Christ shall endure to the end of time ; and this must be either the work of God or of men ; and if it be of God, it must be by the communication of his Spirit :—and whereas the Church falls under a double consideration (its *internal* and *external* form) the first is, as we have shewn, by his communicating effectual grace to the elect ;—the latter is, by the communication of gifts to the guides, rulers, officers, and ministers of it, and to all its members, according to their place and capacity.

The communication of such gifts to the ordinary ministry of the Church in all ages, is plainly asserted in various places of the Scripture. The nature of this work is declared in the parable of the talents, Matt. xxx. 13—31. The state of the Church, from the ascension of Christ until his second coming, is there represented. In this season his servants are entrusted with the affairs of his kingdom, the care of his Church, and the propagation of his gospel : for which purpose various talents are distributed, the least of which is sufficient to encourage the possessor to its use and exercise. These talents are the gifts with which Christ, by his Spirit, endows his ministers for the service of the Church.

In like manner, it is said, Romans xii. 1—8. ‘ As we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another. Having, therefore, *gifts*, differing according to the grace that is given to us, whether prophecy,’ &c. &c. From this passage it is plain that the apostle is speaking about that edification of the Church which is necessary in all ages and conditions ;—that the principle of all administrations therein is gifts received from Christ by his Spirit ;—and that these gifts furnish not only ability for duty, but rule and measure to every service to be performed in the Church. Every one is to act therein according to his gift, and no otherwise.

These gifts, as they are bestowed to that end, are *indispensably* necessary to gospel administrations. These administrations are, in their nature, use, signification, and efficacy, spiritual ;—it is, therefore, by spiritual gifts

a saying of Epictetus, or Seneca, or Arrianus (being wily suited to their fancies) to have more life and power in it than the precepts of Christ in the Gospel. Such a contempt have men risen to of Jesus Christ, the wisdom of God, and the great Prophet of the Church, of whom God says, 'This is my beloved Son; hear him!'

Let us suppose, for the sake of our modern Heathens who would have it so, that all our obedience consists in morality; from whence shall we learn it? or to whom shall we go for teaching? Certainly, where the instruction is most plain, perfect, and free from mistakes; where the manner of teaching is most powerful and efficacious; and where the authority of the teacher is most unquestionable. In all these respects we may say of Christ, 'who teacheth like him?' Then, probably, we shall be taught of God, when we are taught by him.

The precepts which are given us by the light of nature, however improved by the reason of contemplative men, are defective; for they never reached to that in which the life of holiness consists,—the renovation of our nature. Hence it is that, by all the documents of the philosophers, the nature of no individual person was ever renewed, whatever change was made in his conversation. Very few of the precepts of it are certain, so that we may take them for an infallible rule. Some general commands are indeed sufficiently clear, as that God is to be loved, that others are not to be injured, that every one's rights is to be rendered to him: but go a little further, and you will find all the great moralists at endless disputes about the nature of virtue, the duties of it, and the rule of their practice. In these disputes many of them consumed their lives, without any great endeavours to express their own notions in their conversations: and, from the same reason I suppose it is, that our present moralists seem to care for nothing but the name; virtue itself is become a strange and uncouth thing.

But, in what is commanded by Jesus Christ, there is no room for the least hesitation, whether it be an infallible rule to us or not. Every precept, about the meanest duty, is equally certain and declarative of the nature and necessity of that duty, as those of the greatest, and which have most evidence from the light of nature. There is no obscurity nor partiality in his precepts and directions; they

are commensurate to universal obedience. I dare challenge the most learned moralists in the world, to give an instance of any one duty of morality that I will not evince to be more clearly required by Christ in the Gospel, and pressed on us by far more effectual motives than any they are acquainted with. It is, therefore, the highest folly, as well as wickedness, for men to plead or pretend the learning duties of obedience from others, rather than from Christ, the Prophet of the Church!

2. The manner of teaching, as to power and efficacy, is also considerable to this end: and concerning this also we may say, 'Who teacheth like him?' There was that eminence in his personal ministry while he was on earth, that filled all men with admiration. Hence it is said, that 'he taught with authority, and not as the Scribes;'—'they wondered at the gracious words which he uttered;' and the very officers that were sent to apprehend him, came away astonished, saying, 'Never man spake like this man.' Yet this is not what I intend, but his continued and present teaching of the Church by his Word and Spirit. He gives that power and efficacy to it, as that by its effects every day it demonstrates itself to be from God. This the experience and lives of multitudes bear witness to continually. They do and will to eternity attest what power his word hath had to enlighten their minds, to subdue their lusts, to renew their hearts, to relieve and comfort them in their temptations and distresses, with the like effects of grace and power.

What is the manner of teaching by the greatest moralists, and what are the effects of it? Enticing words, elegance of speech, composed into snares for the affections and delight to the fancy, are the ornament and life of that kind of teaching; and hereof evanid satisfaction, temporary resolutions, and a few feeble endeavours after some change of life, are its best effects: and so gentle is its operation on the minds of men, that even the most profligate of sinners are delighted with it, as they are with the preaching of those who act in the same spirit, and from the same principles.

3. Whereas the last thing considerable in those whose instructions we should choose to give up ourselves unto, is their authority; that must be left without further plea to the consciences of all men, whether they have the high

ful work in the house of God ! Now, to this skill, several things are required. (1.) A sound judgment concerning the state of those to whom the word is dispensed. The minister must know the state of his people :—whether they are babes, or young men, or fathers,—whether, in the judgment of Charity, they are converted to God or not,—what are their hindrances and temptations,—what is their growth or decay. (2.) An acquaintance with the methods of divine grace on the hearts of men. Nothing is more necessary than this, though nothing is more despised. He who is ignorant of the ordinary operations of grace, fights uncertainly in preaching the word,—like a man beating the air ! God can indeed direct a word of truth, spoken as it were at random, to a proper effect of grace on an individual,—as when the man who drew a bow at a venture, smote the king of Israel between the joints of the harness ; but, usually, a man is not likely to hit a joint, who knows not how to take his aim. (3.) An acquaintance with the nature of temptation, with the special hindrances of faith and obedience, to which the hearers of the word are exposed, is likewise necessary. (4.) A right understanding of the nature of spiritual diseases, with their proper remedies ; without which the hearts of the wicked are frequently made glad, and those of the righteous filled with sorrow. Men who know not these things cannot distribute the word aright ; and it is lamentable to consider what shameful work is made by some men in preaching the word, for want of this knowledge ; yea, how the whole gift is lost as to its power and benefit !

3. *The gift of utterance* belongs to the dispensation of the gospel. This the apostle reckons among the gifts of the Spirit (1 Cor. i. 5. 2 Cor. viii. 5) ; and he desires the prayers of the church, that this gift may abide and abound in him. Eph. vi. 19.—This utterance consists not in a natural volubility of speech (which is sometimes a snare to those who possess it, and a trouble to their hearers) nor in a rhetorical ability to set off a discourse with a flourish of words, much less in a bold corruption of the ordinance of preaching, by quaint expressions and the sallies of wit : but it consists in *liberty of speech* (*εὐφροσύνη dicendi libertas*),—freedom and liberty in the declaration of the truth ; such as the apostle speaks of in

2 Cor. vi. 11, 'O ye Corinthians, our mouth is open to you; our heart is enlarged!' A free, enlarged spirit, with an ability of speech, suited to the matter in hand, belongs to this gift. (2.) Boldness and confidence. When the Spirit of God, in the midst of difficulties and opposition, strengthens the minds of ministers, so that they discharge their work freely, as considering whose message it is that they deliver, it belongs to this gift of utterance. (3.) So also does gravity of expression become the sacred majesty of Christ, and the delivery of his truth. He that speaks, is to speak 'as the oracles of God' 1 Pet. iv. 11);—not only as preaching the truth of God and nothing else, but as doing it with a becoming gravity and soundness of speech. (4.) To this also belongs that *authority* which accompanies the delivery of the word, when preached in demonstration of these spiritual abilities; for all these things are necessary, that the hearers may receive the gospel, not as the word of man, but, as it is indeed, the word of God!

The second head of ministerial duties respects the Worship of God. I mean that part of it of which God himself is the immediate object; and this worship includes various actions, according to the variety of the institutions of Christ, and the occasions of the church. Of these, *prayer* is the chief; by which we understand confessions, supplications, and thanksgivings, whether absolutely, or in the administration of other ordinances;—as the Sacraments. In this comprehensive duty the glory of God is greatly concerned. The performance of this depends either on the natural abilities of men, or on the aids of the Holy Spirit. Now to suppose that it should depend on the abilities of men, without any assistance of the Spirit, is to exclude him from those very things for which he is principally promised by Christ. Those who have not received this gift, are utterly unfit to undertake the work of the ministry. In secular affairs, it would be esteemed an intolerable solecism to call a man to the discharge of a duty, the execution of which depended entirely on a peculiar faculty of which he was totally destitute; and it will one day appear to be so in things sacred and religious; yea, and much more.

Thirdly. The rule of the church belongs to the ministers of it. God has established a rule in the church; and

way will you apply yourselves to him? From which his offices do you expect advantage?

Is it from his sacerdotal? Has his blood purged your consciences from dead works, that you should serve the living God? Are you cleansed, and sanctified, and made holy thereby? Are you redeemed out of the world by it, and from your vain conversation therein? If you find not these effects of the blood-shedding of Christ, in vain will you expect those other of atonement and peace with God, pardon, justification, and salvation, which you look for. The Priestly office of Christ has its whole effect, where it has any effect: despisers of its fruits in holiness, shall never have the least interest in its fruits in righteousness.

Is it from his prophetical office that you expect relief? Have you learned of him 'to deny all ungodliness and worldly lusts, to live righteously, and soberly, and godly, in this present world?' Hath he taught you to be humble, meek, patient? Hath he instructed you unto sincerity in all your dealings and conversation among men? Above all, have you learned of him to purify your hearts by faith, to subdue your spiritual and fleshly lusts, to endeavour after an universal conformity to his image? Do you find his doctrine effectual to these ends, and are your hearts cast into the mould of it? If it be so, your interest in him by his prophetical office is secured unto you:—but if you say, you hear his voice in his word read and preached; you have learned many mysteries—have attained much light and knowledge, so that you can talk of doctrines and perform many duties,—but cannot say, that the effects before mentioned are wrought in you by his Word and Spirit,—you lose the second expectation of an interest in Christ as Mediator, or any advantage thereby.

Will you betake yourself to the Kingly office of Christ? You will do well to examine how he ruleth in you and over you. Hath he subdued your lusts, those enemies of his kingdom which fight against your souls? Hath he strengthened you by his grace unto all holy obedience? And have you given up yourselves to be ruled by his Word and Spirit, to obey him in all things, and to entrust all your temporal and eternal concerns to his care, faithfulness, and power?—If it be so, you have cause to rejoice, as those who have an assured concern in the blessed *things of his kingdom*:—but if your rebellious lusts still

bear sway in you; if you continue to fulfil the lusts of the mind and of the flesh; if you walk after the fashion of this world, and not as obedient subjects of that kingdom of his, which is 'not of this world,'—deceive not yourselves any longer,—Christ will be of no advantage to you!

This is the sum of our argument:—If the Lord Christ act no otherwise for our good, but in and by his blessed offices of Priest, Prophet, and King; and if the immediate effect of the grace of Christ acting in all these offices towards us, be our holiness and sanctification;—those in whom that effect is not produced, have no reason to promise themselves an interest in Christ, or any advantage by his mediation. For men to name the 'name of Christ,' to avow an expectation of salvation by him:—and in the mean time to be in themselves worldly, proud, ambitious, envious, revengeful, haters of good men, covetous, living in divers lusts and pleasures,—is a scandal and shame to the Christian religion, and unavoidably destructive to their own souls.

CHAPTER V.

Necessity of Holiness, from our Condition in this World.

ANOTHER argument for the necessity of holiness, may be taken from the consideration of ourselves, and our present state and condition; for hereby alone the vicious distemper of our natures can be cured. That our nature is universally depraved by sin, I have sufficiently proved before; and I do not now consider it with respect to the disability of living to God, nor yet as to future punishment: but it is the present misery occasioned by it, which I intend; for the mind of man being possessed with darkness, folly, and instability;—the will under the power of spiritual death, stubborn and obstinate;—and all the affections carnal, sensual, and selfish;—the whole soul being hurried off from God, and so out of its way, is perpetually filled with confusion and disorder. It is not unlike

that description which Job gives of the grave ; ‘ A land of darkness and of the shadow of death, without any order, and where the light is as darkness.’ When Solomon set himself to search out the causes of all the vanity and vexation that is in the world, this was the sum of his discovery: ‘ God made men upright ; but they have found out many inventions :’—that is, cast themselves into endless entanglements and confusions. What is sin in its guilt, is punishment in its power ; yea, the greatest that men are liable to in this world. Hence God, for the guilt of some sins, penally gives men up to the power of other sins : and there is no greater misery nor slavery than to be under the power of sin. This proves the original depravity of our nature, the whole soul is filled with darkness and disorder, being brought under the power of various lusts and passions, captivating the mind and will to their interests, in the vilest drudgeries of servitude and bondage. No sooner does the mind begin to act agreeably to the small remainders of light in it, than it is immediately controuled by impetuous lusts and affections, which darken its directions, and silence its commands. Hence is the common saying not so common as what is signified by it:—

—————*Video meliora proboque,*
Deteriora sequor—————

I see good things, and I approve,——But still pursue the sins I love.

Hence the whole soul is filled with fierce contradictions and conflicts. Vanity, folly, instability, sensual appetites, inordinate desires, disquieting passions, act continually in our depraved natures. How full is the world of confusion, oppression, rapine, uncleanness, and the like dreadful miseries ! Alas ! they are but an imperfect representation of the evils that are in the minds of men by nature ; for as they all ‘ proceed from the heart,’ so the thousandth part of what is there conceived is never brought forth and acted. Wicked men are like ‘ a troubled sea that cannot rest ; whose waves cast up mire and dirt.’ The heart is in continual motion, restless in its imaginations, as the waters of the sea when it is stormy ; and they are all ‘ evil, only evil continually,’ casting up mire and dirt. And those who seem to have the greatest advantages above others, in power and opportunity to satisfy their lusts, do but increase their own disquietude ; for as these things are

evil in themselves, so they are penal to those in whom they reign; and if their breasts were opened, it would appear, by the confusion and horror they live in, that they are on the very confines of Hell.

Hence is the life of man full of trouble, disappointments, vexations, and endless self-dissatisfactions; and some of the wisest heathens saw, complained of, and tempted in vain to relieve. All these things proceed from the depravity of our natures; and as, if they are healed, they will assuredly issue in everlasting misery, they are woeful and calamitous at present. True peace and tranquillity of mind are strangers to such a state. Alas! what are the perishing profits and pleasure of this world can afford! How unable is the mind to find out rest and peace in them! They quickly satiate their enjoyment; which only heightens present vexation and makes provision for future vexation. We have therefore no greater concern in the world, than to inquire how this disorder may be cured. What we intend, appears in the following observations:—

1. It is true, that some persons are naturally of a more sedate and quiet temper than others; they fall not into such excesses of outward sins as others; nay, their minds are not capable of such turbulent passions as the more are possessed with. These comparatively are peaceable and useful to their relations and others; but yet their minds and hearts are full of darkness and disorder, so it is with all by nature (as we have proved;) and less troublesome waves they have on the surface, the more mire and dirt frequently they have at the bottom.

2. Education, convictions, afflictions, hope of a righteousness of their own, love of reputation, association with good men, resolutions for amendment, with other means

ourselves ; but being by sin fallen off from God, having lost our conformity to him, we fell into all the confusion and disorder before described. Wherefore,

4. The only cure of this condition is by holiness, by the renovation of the image of God in us. By this our souls are in some measure restored to their primitive rectitude ; and without this, attempts for inward peace, with due order in the affections, will in vain be attempted. It is the holy soul, the sanctified mind alone, that is composed into an orderly tendency towards the enjoyment of God ; and hence, to all persons not in love with sin and ruin, arises a cogent argument and motive to holiness.

But it may be objected hereto, that we admit there are remainders of sinful disorder in sanctified persons ; that it occasions great conflicts, yea, that it works so powerfully as to make them captives to the law of sin : therefore it does not appear that this holiness doth so cure the sinful distempers of our minds. On the other hand, men supposed to be yet destitute of this renewing grace, seem to possess more inward peace and quiet of mind ; they complain of no inward conflict, and find that satisfaction in their lusts and pleasures by which they relieve themselves against the troubles of life.

Answer, 1. As to the peace and order pretended to be in unsanctified persons, it is like that which is in Hell and the kingdom of darkness. Satan is not divided against himself, nor is there such a disorder in his kingdom as to destroy it ; but it has a consistency from the common end of all that is in it, which is an opposition to God and all that is good. Such peace there may be in an unsanctified mind : there being in it no active principle for God, all works one way, and all its troubled streams have the same course : There is no other peace than that by which Satan, ' the strong man armed, preserves his goods, till a stronger than he comes to bind him : ' and if any one think that peace and order to be sufficient for him, wherein his mind, in all its faculties, acts uniformly against God, or for sin, and the world without opposition, he may find as much in Hell when he comes there.

2. There is a difference between confusion and rebellion. Where there is confusion in a state, all government is dissolved, and every thing is let loose to the utmost

cal truth; but the mysteries of the gospel-kingdom,—the counsel of God concerning the salvation of the church by Jesus Christ, together with their faith and obedience that is intended: he is promised to instruct in the knowledge of truths externally revealed in the word, in a spiritual manner: and this promise was not to the apostles, or first disciples only: the residence of the Spirit in the church was to be 'for ever' (John xiv 16); and what Christ prayed for his apostles, he desired 'for all who should believe in him, through their word, unto the end of the world.' John xvii.—It is the same as is intended in that promise; 'they shall be all taught of God.' This is again affirmed concerning all believers, in 1 John ii. 20, 27, 'Ye have an unction from the Holy One, and know all things: the same anointing teacheth you of all things.' By this *unction*, the Holy Spirit and his work are doubtless intended,—alluding to the anointing of kings and priests of old; and believers, who are partakers of the internal unction, in the gifts and graces of the Holy Spirit, are said to be 'kings and priests unto God.' The effect of this work is (1.) 'They know all things;' and (2.) They 'need not that any should teach them.' They know all things; that is, all things necessary to their being ingrafted into Christ, and continuing in him. However, they may mistake in things of lesser moment, or have but an imperfect knowledge of some doctrines; yet, in all things necessary that they may believe unto righteousness, and make confession unto salvation, they shall truly know the mind and will of God as revealed in the Scripture: and the special end of their obtaining this knowledge is, that they may be preserved from those errors and seducers which may be expected.

It is also said, 'They need not that any should teach them;'—that is, the things before mentioned, as to their initial knowledge of them, and the substance of the things themselves; but yet there are further degrees of knowledge to which all believers should aspire: Heb. vi. 1. But the principal thing is, they need not that any should teach them, so that they should depend on the light and *authority* of their instruction. Others may be 'helpers of their joy,' but none can be lords of their *faith*: they need no such teaching, because of the *unction which they have received*.

them ;—and where then is the advantage pretended, that should render holiness so indispensably necessary to us ?

Answer. If there be any such, the more shame for them ; and they must bear their own judgment : for these things are diametrically opposite to the work of holiness, and the fruits of the Spirit ; and, therefore, I say (1.) That many are esteemed holy who are not so. Tho' I will judge no man in particular, yet I had rather pass this judgment on any man, that he has no grace, than that, on the other hand, grace does not change our nature and renew the image of God in us. (2.) Many who are really holy, may have the double disadvantage, first, to be under such circumstances as will frequently draw out their natural infirmities ; and then to have them heightened in the apprehension of those with whom they have to do ; which was actually the case of David all his days, and of Hannah. I would be far from giving countenance to the sinful distempers of any ; yet I doubt not that the infirmities of many are represented by envy and hatred of profession to an undeserved advantage. (3.) Wherever there is the seed of grace and holiness, an entrance is made on the cure of all these sinful distempers ; and I am pressing the necessity of holiness, that is, of the increase of it, that this work may be carried on to perfection : and as when a wandering impostor, who pretended to judge of men's lives and manners by their physiognomy, beholding Socrates, pronounced him, from his countenance, a person of a flagitious, sensual life, the people derided his folly, who knew his sober virtuous life ; but Socrates excused him, affirming that such he had been, had he not bridled his nature by philosophy. How much more truly may it be said of multitudes, that they had been eminent in nothing but untoward distempers of mind, had not their souls been rectified by the power of grace and holiness !

I find there is no end of arguments which offer their service to the purpose in hand. I shall therefore wave many of great importance, and shut up this discourse with one that must not be omitted.

In our holiness consists the principal part of that revenue of glory and honour which the Lord Christ requires and expects from his disciples in this world, That he does require this of us is out of question, though most

who are called *Christians* live as if they had no other design than to throw reproach on him and his doctrine: but if we are indeed his disciples, he hath 'bought us with a price;' and we are 'not our own,' but his; and that to 'glorify him in soul and body,' because they are his. Our inquiry must be, How we may do so? and, What he requires of us to that purpose?

Now the sum of all is, that we should live holily to him, and suffer patiently for him. The first he expects at all times and in all things; the latter, on particular occasions. Where this revenue of glory is paid him, he repents not of his purchase, nor of the invaluable price he hath paid for us; yea, he says, 'The lines are fallen to me in pleasant places,—I have a goodly heritage.' Now, among many others, we shall mention but one way whereby we glorify Christ; whence also it will appear how much we dishonour him when we come short of it.

The Lord Christ, coming into the world as Mediator, accomplished a mighty work among us; and what he did may be referred to three heads:—(1.) The Life which he led,—(2.) The Doctrine which he taught,—and (3.) The death which he suffered. Concerning these, there ever was, and now is, a great contest. Some have openly traduced his *life* as unholy, his *doctrine* as foolish, and his *death* as justly deserved; which was the sense of the Pagan world, and the apostate church of the Jews. Others allow them to pass with approbation, pretending to believe what is taught in the gospel concerning them; but, in fact and practice, deny any such power and efficacy as is ascribed to them, and without which they are of no value; which is the way of carnal gospellers, and all idolatrous superstitious worshippers among Christians. In opposition hereto, the Lord Christ calls all his true disciples to glorify him, by giving their testimony to and against the world, that his life was most holy, his doctrine most heavenly and pure, his death most efficacious and precious. Now all this is no otherwise done but by obedience to him in holiness, as it is visible and fruitful.

(1.) We are obliged to profess that the life of Christ is our example. No man can take upon him the holy name of *Christian*, but the first thing he signifies thereby is, *that he makes the life of Christ his pattern.* How then

may we yield a revenue of glory herein? How may we bear testimony to the holiness of his life against the blasphemies of the world? Can this be done otherwise than by holiness of heart and life, by conformity to God in our souls, and living to him in fruitful obedience? Can men devise a more effectual expedient to cast reproach upon him, than to live in sin, to prefer the world and present things to eternity, and yet profess that the life of Christ is their example? Is not this to bear witness with the world against him, that indeed his life was unholy? Surely, it is high time for such persons to leave the name of Christians, or the life of sin. It is, therefore, only in conformity to him, in the holiness we are pressing after, that we can give him any glory on account of his life being our example.

(2.) We can give him no glory, unless we bear testimony to his doctrine,—that is holy and heavenly; and there is no way to do this but by holy obedience, expressing the nature, end and usefulness of it: and indeed the holy obedience of believers is essentially distinct from any thing to which we are directed by the principles and light of Nature. It is spiritual, heavenly, filled with principles and actings of the same kind with those whereby our communion with God in everlasting glory shall be maintained. Now, though the life of evangelical holiness be hidden from the eyes of the world, in its principle and chief actings, yet there are always such apparent fruits of it as are sufficient for their conviction, that the rule of it, which is the doctrine of Christ alone, is holy, wise, and heavenly!—and multitudes, in all ages, have been won over to the obedience of the gospel by the holy, fruitful, and useful conversation of such as have expressed the power and purity of his doctrine in this manner.

(3.) The power and efficacy of the death of Christ, as for other ends, so ‘to purify us from all iniquity,’ and to ‘purge our consciences from dead works, that we may serve the living God,’ is herein also required. The world indeed sometimes rises to that height of pride and atheism, as to despise all appearance of purity. But the truth is, if we are not ‘cleansed from our sins in the blood of Christ,’—if we are not thereby purified from iniquity, we are an abomination to God, and shall be objects of his wrath for ever! However, the Lord Christ requires

Of the Inhabitation of the Spirit.

THE first thing for which the Comforter is promised to believers is, that he should dwell in them. This we ought firmly to believe, though we cannot fully conceive the manner of it. There are very many promises in the Old Testament, that God would give the Holy Spirit in and by virtue of the new covenant. We are also directed to pray for the Holy Spirit, and are assured that God will give him to them that ask of him in a due manner: and I suppose there is no petition in which believers are more earnest or frequent than in this. This inhabitation is that which Christ directed his disciples to expect in the promise of him: 'He dwelleth with you, and shall be in you.' John xiv. 17. So it is expressly affirmed of all them who are partakers of this promise, Rom. viii. 9. 'Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you;' (verse 11) 'If the Spirit of him that raised up Jesus from the dead dwell in you.'

This is the spring of his gracious operations in us. 'The water that Christ gives us, is in us a well of water springing up to everlasting life. John iv. 14. The water is the Holy Spirit, and this is in us; it abides or dwells in those to whom it is given. It is a well, a living fountain, which cannot be spoken of any gracious habit whatever. All gracious habits are effects of the operation of the Spirit, but not the well itself; and, as it is natural and easy for a spring to bubble up, so it belongs to the consolation of believers to know how easy it is to the Holy Spirit,—how ready he is, on account of his gracious inhabitation, to carry on the work of grace, holiness, and sanctification in them.

This is the hidden spring and cause of that inexpressible distance and difference that there is between believers and the rest of the world, Our 'life is hid with Christ in God.' A blessed life believers have while here; dead to the world, and as dead in the world: a life that will issue in eternal glory: but nothing of this appears to the eyes of men. True, saith the apostle, for it is 'hid with Christ in God.' It is hid in its causes, nature, operations, and means of preservation. But by this hidden life they are differentiated from the perishing world; and if men will not allow that

there is such a difference between them in this world, they will be forced to own it at the last day, when the sentences of 'Come, ye blessed,' and 'Go, ye cursed,' shall be openly denounced. There is a difference in their works, which, indeed, ought to be far greater than it is; but there is a greater difference in the internal habitual grace, whereby the minds of believers are transformed initially into the image of God:—but these things will not bear the weight of this inconceivable distance; it depends principally on the inhabitation of the Spirit. The great difference between the two houses that Solomon built was, that God dwelt in the one, and he himself in the other. Though any two houses, as to their outward fabric, make the same appearance, yet, if the King dwell in the one, and a robber in the other, the one may be a palace, and the other a den. On this inhabitation of the Spirit, therefore, all the privileges of believers, and all their superiority over the men of the world, depend.

Of the Unction of the Spirit.

BELIEVERS are said to be anointed, or to have (τὸ χρίσμα) an UNCTION from the Holy One, 1 John ii. 20: and it is added, verse 27. 'The anointing which ye have received abideth in you; and the same anointing teacheth you all things.'

To understand this we may observe, that all persons and things which were dedicated to God under the Old Testament, were anointed with material oil. Kings, priests, and prophets; the sanctuary, the altar, and all the utensils of divine worship, were anointed: and all these were typical of what was to come; and had their first, proper, and full accomplishment in the person of Jesus Christ:—and because he was to be the most holy, the spring and cause of all holiness in others, he had his name from hence; for MESSIAH in the Old Testament, and CHRIST in the New, are as much as the ANOINTED ONE. The unction of Christ consisted principally in the full communication of the Spirit unto him, not by measure, in all his graces and gifts.

Believers have their unction immediately from Christ:—*You have an unction from the Holy One; and it con-*

sists in the communication of the Holy Spirit unto them. It is not the Spirit who anoints us ; but he is the unction wherewith we are anointed by the Holy One ; and there are two effects ascribed to it. The first is teaching, with a saving, permanent knowledge of the truth thereby produced in our minds :—‘ You have an unction—and you know all things ;’—all the fundamental, essential truths of the gospel ; all you need to know, that you may obey God truly, and be saved infallibly. Hence it is called ‘ the anointing of our eyes with eye-salve, that we may see ;’ and so it answers to that unction of Christ by the Spirit, which made him ‘ of quick understanding in the fear of the Lord.’

To this also may be referred what is said of believers being made kings and priests : for it is an allusion to anointing of such persons of old. Whatever was typical therein, was fully accomplished in the unction of Christ to his office, as a sovereign King, Priest, and Prophet of the Church. Wherefore, by a participation in his unction, they are said to be made kings and priests, or a royal priesthood ; for they partake of the same Spirit wherewith he was anointed :—whereas therefore these titles denote the dignity of believers in their special relation to God, by this unction they are peculiarly dedicated and consecrated to him.

On this unction depends the stability of all believers. It is said to abide in them, which respects their permanency and establishment in the truth against all seducers ; nor will any thing else be sufficient for this purpose. Temptations may come as a storm, which will quickly drive men from their greatest fleshly confidences. Hence oftentimes those who are forwardest to say, Though all men should forsake the truth, yet will not they,—are the forwardest upon trials so to do. Neither will men’s skill, or disputing abilities, secure them from being inveigled with fair pretences, or entangled with the cunning sleights of them who lie in wait to deceive. Nor will the best defences of flesh and blood, stand firmly unshaken against powerful allurements on the one hand, and fierce persecutions on the other ; but this unction, the apostle assures believers, will not fail ; neither shall they fail because of it.

—And to this end we may consider (1) The nature of the

APPENDIX:

CONTAINING

EXTRACTS FROM OTHER TREATISES

WRITTEN BY DR. OWEN,

ON THE WORK OF THE HOLY SPIRIT.

THE WORK OF THE HOLY SPIRIT IN PRAYER.

The Promise of the Holy Ghost as a Spirit of Prayer.

THE works of the Spirit of God towards believers, are either general or particular:—of the first sort regeneration and sanctification;—of the latter are various operations, which, though included in sanctification, require a distinct consideration; such, for instance, is the aid or assistance which he gives us in our prayers and supplications; and it cannot be denied that this is more frequently and expressly asserted in the Scripture than any other operation of his whatever.

We have a special promise to this purpose: ‘I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and supplications.’ Zech. xii. 10. A plentiful and abundant effusion of the Holy Spirit is undoubtedly intended. Those to whom he is promised, are ‘the house of David, and the inhabitants of Jerusalem;’ that is, the whole Spiritual Church of God, as represented by the family of David, and the inhabitants of Jerusalem. He is called, ‘the Spirit of Grace,’ with respect to the sovereign cause of his dispensation, which is the mere grace

God, without any regard to our deserts; and because is the author, fountain, and efficient cause of all grace us; and because those on whom he is poured out have grace and favour with God, being 'accepted in the loved.'

He is, as thus poured out, 'a Spirit of *Supplication* that is, of prayer for grace and mercy; and he is (1.) By working gracious inclinations in us to this duty. We are naturally wholly averse from all intercourse with God; and there is still a secret alienation working in from all duties of immediate communion with him: it he alone who prepares, disposes, and inclines us to pray with delight and spiritual complacency. (2.) He is by giving an ability for prayer, communicating a gift the minds of men, enabling them, profitably to themselves and others, to exercise all his graces in that special way of prayer.

We have an account of the accomplishment of this promise in Gal. iv. 6. 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. The persons on whom he is bestowed are believers; those who by faith have obtained the privilege of adoption. He is called 'the Spirit of the Son,' not only because was in the first place given to him, and by him given to believers,—but because he enables them to behave themselves suitably to their new relation; not as foreigners and strangers, nor as servants only, but as children and heirs of God. 'For God hath not given us the spirit of fear, but of power and love, and of a sound mind: not a 'spirit of bondage unto fear,' filling our minds with dread, so to keep us at a distance from him,—but a spirit of power strengthening us to every duty of obedience; and a spirit of love, working in us that love to God, and delight in him, which becomes children towards their Heavenly Father; and a spirit of modest, grave, and sober mind.' the effectual working of the Holy Ghost, believers are enabled to cry 'ABBA, FATHER.' The object of prayer 'God, even the Father.' *Abba* is the Syriac or Chaldean name for the Father, then in common use among the Jews and (μεν) Father was the same name among the Greeks or Gentiles; so that the common interest of Jews and Gentiles in this privilege may be intended; or rather, an boldness and intimate confidence of love is designed in

reduplication of the name :—and the Spirit assists us thus to cry, by exciting gracious affections, such as faith, love, and delight ; and by enabling us to exercise those graces and affections in prayer.

This twofold testimony concerning the promise of the Holy Ghost as a spirit of supplication, and the accomplishment of it to believers under the New Testament, sufficiently proves, that there is a peculiar work, or special gracious operation of the Holy Spirit in the prayers of God's people, enabling them thereto.—We shall now proceed to declare what is the work of the Holy Ghost in them to this end and purpose.

The Work of the Spirit as to the Matter of Prayer.

THE first thing we ascribe to the Spirit herein is, that he supplies the mind with a due comprehension of the matter of prayer, or what ought to be prayed for ; without which no man can pray as he ought. The testimony of the apostle is express to this purpose : ' Likewise also the Spirit helpeth our infirmities, for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groans that cannot be uttered.' Rom. viii. 26.

It is true that whatever we ought to pray for, is declared in the Scripture, and summarily comprised in the Lord's Prayer : but it is one thing to have this in the book, another to have it in our heart ; without which it cannot be to us the due matter of prayer. Without the assistance of the Spirit we neither know our own wants,—nor the supplies of them that are expressed in the promises of God,—nor the proper end for which we should seek those supplies.

1. The Spirit of God alone is able to give us an understanding of our **WANTS**.

(1.) The principal matter of our prayer has respect to faith and unbelief ; the apostles prayed, ' Lord increase our faith ;' and the poor man in his distress, ' Lord, help thou my unbelief.' To this end we must be convinced by the Spirit of the nature and guilt of unbelief, and of the nature and use of faith ; for neither conscience nor the law will convince us of the evil of the one, nor instruct us in

the nature of the other? and without both, we know not our greatest wants, nor 'what to pray for as we ought.'

(2.) The matter of our prayer respects the depravity of our nature, the darkness of our understandings, the perverseness of our wills, their reluctance to spiritual things, and the secret workings of our lusts, which keep the soul from a due conformity to the holiness of God. Believers have a special regard to these things in their confessions and supplications; and their great concerns with God in prayer are for mercy in their pardon, for grace in their removal, and the daily renovation of his image in their souls. Without a sense of these matters, I must profess, I know not how any man can pray; and this knowledge we have not of ourselves. Nature is blind, and cannot see them; it is proud, and will not own them; stupid, and is insensible of them.

(3.) As it is with respect to sin, so it is with respect to God and Christ, grace, holiness, and spiritual privileges. The inward sanctification of all our faculties, with supplies of grace for this purpose, are what we want and pray for: but we have no spiritual conceptions of these things, but what are given us by the Spirit of God; and without these, what are our prayers, or what do they signify? Without these, men may say on to the world's end, without giving any glory to God, or gaining any advantage to their own souls.

(4.) With respect to temporal concerns, we know not of ourselves what to pray for. Whatever our sense may be of them, and our natural desires about them, yet how and when, under what conditions and limitations, with what frame of spirit, what submission to the will of God, they are to be made the matter of our prayers, we know not: 'For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?'—In these, also, we need to be 'taught of God.'

2. The Spirit of God alone acquaints us with the grace and mercy prepared for our relief in the promise of God. What God has promised, we are to pray for, and nothing else. There is nothing that we can want, but God has promised it: and there is nothing that he has promised, which we do not want. It is, therefore, indispensably necessary that we should know what God has promised. He knows our wants infinitely better than we do ourselves,

yea, we know nothing of them but what he is pleased to teach us; and from the promises we may learn them more certainly than by any other means; and this we affirm is by the Spirit of God; for the 'things of God knoweth no man but by the Spirit of God;' by him alone we 'know the things that are freely given unto us of God,' namely, the grace, mercy, love, and kindness of the promises.

3. The Spirit of God alone directs believers to pray, or ask for any thing to right or proper ends. Men may lose all the benefit of their prayers by proposing to themselves improper ends, as the apostle James affirms of some: 'Ye ask and receive not, because ye ask amiss, to consume it on your lusts.' There is nothing so excellent in itself, so useful to us, so acceptable to God in the matter of prayer, but it may be vitiated, corrupted, and rendered vain, by an application of it to false or mistaken ends; and that in this case we are relieved by the Holy Ghost, is plain from the text under consideration; for, 'helping our infirmities,' and teaching us 'what to pray for as we ought,' he maketh intercession for us 'according to the will of God,' verse 27. He doth it in us, and by us; or enables us so to do. He directs and enables us to make supplications 'according to the mind of God:' and herein God is said 'to know the mind of the Spirit:' that is, his end and design in the matter of his requests. This God knows; that is, approves and accepts.

The Spirit of God directs believers not only as to the matter, but as to the end of all their requests. He guides them, therefore, to design, (1.) That all the success of their petitions may have an immediate tendency to the glory of God. Without his special aid, we should aim only at self; our own profit, ease, and satisfaction.

(2.) He keeps them to this also, that the issue of all their supplications may be the improvement of holiness in them, their conformity to God, and nearer access to him. When these ends are not aimed at, the matter of prayer may be good, but our prayers themselves may be an abomination.

The Work of the Spirit as to the Manner of Prayer.

THE Holy Spirit having furnished the mind with the matter of prayer, works also a due sense and valuation

clare the special nature of that act of the Spirit whereby he seals us, whence such assurance should ensue. But indeed, it is not any act of the Spirit in us that is the ground of our assurance, but the communication of the Spirit unto us. This the apostle plainly testifies : ' Hereby, we know that he abideth in us, by the Spirit which he hath given us.' (1 John iii. 24 :) and again, in chap. iv. 13, ' Hereby know we that we dwell in God, and he in us ; because he hath given us of his Spirit.' This is the great evidence, the great ground of assurance which we have, that God has taken us into a near and dear relation to himself, because he has given us his Spirit,—that great and heavenly gift which he will impart to no others :—and indeed on this one hinge depends the whole case of that assurance which believers are capable of. If the Spirit of God dwell in us, we are his ; ' but if any man have not the Spirit of Christ, he is none of his.'

Hereby God evidenceth them unto the world : he marks them for his own ; so that the world cannot but take notice of them. Where God sets this seal, such effects will be produced as shall fall under the observation of the world. Though the world is blinded by prejudice, and under the power of a prevalent enmity against spiritual things, yet it cannot but discover what a change is made in those whom God thus sealeth ; and how, by the gifts and graces of the Spirit which they hate, they are differenced from other men ; and this keeps up the enmity that is in the world between the seeds ; for God's sealing of believers shews his special acceptance of them, which fills the hearts of them who are acted with the spirit of Cain, with hatred and revenge. All other causes of difference are capable of a composition ; but this about the seal of God can never be composed : and it follows from hence, that those who are thus sealed, cannot but separate themselves from the most of the world, whereby it is still more evident to whom they belong.

Hereby God seals believers unto the day of redemption, or everlasting salvation ; for the Spirit thus given unto them, is, as we have shewn already, to abide with them for ever, as a ' well of water in them, springing up into everlasting life.'

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The way in which we come to have an interest in Christ, and thereby a right to the inheritance, is by the participation of the Spirit of Christ; for it is by the Spirit of Adoption, the Spirit of the Son, that we are made children. 'Now,' saith the apostle, 'if we are children, then heirs, heirs of God, and joint heirs with Jesus Christ.'

Hence it is manifest how this Holy Spirit becomes the earnest of our inheritance; for by him, that is, by the communication of him unto us, we are made joint heirs with Christ, which gives us our right and title, whereby our natures are, as it were, inserted into the conveyance of the great and full inheritance of our grace and glory: and he is to be an earnest until or unto the redemption of the purchased possession; for after a man has obtained a firm title to an inheritance, it may be a long time before he can be admitted into the actual possession of it; and he may have many difficulties to conflict with in the mean time. — So it is in this case. The earnest of the Spirit given unto us, whereby we become co-heirs with Christ, whose Spirit we are partakers of, secures the title of the inheritance: but before we can come to the full possession of it, we have not only many spiritual trials to conflict with, but our bodies also are liable to death and corruption. Wherefore, whatever earnest we may enjoy, yet we cannot enter into the actual possession of the whole inheritance until not only our souls are delivered from all sin and temptations, but our bodies also are rescued out of the dust of the grave; and this is signally called the 'Redemption of the Body.'

In like manner we are said to receive 'the first fruits of the Spirit' (Rom. viii. 23); that is, the Spirit himself, as the beginning and pledge of future glory. The apostle is discoursing about the liberty of the whole creation, from its present state of bondage; with respect to which he saith, that believers themselves having not yet obtained a full deliverance, do groan after its perfect accomplishment: but yet, saith he, we have the beginning of it, the first fruits of it, in the communication of the Spirit unto us; 'for where the Spirit of God is, there is liberty:' and though we are not capable of the full and perfect estate of the liberty provided for the children of God, while we are in this world, conflicting with the remain-

minated from the duty of prayer ; for it is said, ' Whosoever shall call on the name of the Lord, shall be saved.' Rom. x. 13. No heart can conceive what treasures of mercy are contained in this great privilege, of having liberty and ability to approach to God at all times. This is the relief, the weapons, and the refuge of the Church, in all conditions.

It is a matter of peculiar praise that this privilege is bestowed in a larger measure under the Gospel than under the Law ; and he who has been under the Law and its bondage, but has now received the Spirit of adoption, knows the difference, and will be thankful. This privilege, which was of old confined to a few, is now communicated to great multitudes, even to all who ' in every place, call on the name of Jesus Christ our Lord, both theirs and ours.' In every assembly of mount Zion throughout the world, prayers and supplications are offered to God, through the effectual working of the Spirit. Mal. i. 11. And in this lies all the glory of our worship ; take this away, and all is contemptible, dead, and carnal. Every family apart is enabled to pray in the Spirit. He is the same to believers all the world over, in their closets or their prisons. They have all, wherever they are, ' access by one Spirit unto the Father ; and for this enlargement of grace, God expects a revenue of glory.

2. It is our duty to make use of this gift of the Spirit. Have you an ability to pray always freely given you by the Holy Ghost, why do you not pray always in private, in families, as occasions offer ? Prayer is that singular duty, in which every grace is acted, every sin opposed, every blessing obtained ; the whole of our obedience is concerned in it, and much of our present and future blessedness depends upon it. What difficulties and discouragements rise up against it, what aversion there is in corrupted nature to it, what distractions often attend it, are well known to the people of God :—but to help us under our various infirmities ; to give us freedom and confidence in coming to the throne ; to enable us, as children, to cry Abba, Father, the Holy Spirit is given to us. Who then can express the sin and folly of neglecting prayer ? How does it grieve the Spirit, and injure our own souls ? Can we go from day to day in the neglect of opportunities and occasions of prayer ? How shall we answer this contempt of the Spirit's gracious aid ? Do carnal persons habitually

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are suited unto, God speaks of himself as disappointed. Now disappointment causeth grief. As when a father hath used all means for the education of a child, and expended much of his estate therein, if he, through dissoluteness or idleness, deceive his expectation, it fills him with grief. The Spirit of God hath done great things for us; and they all have a tendency to an increase in holiness, light, and love. Where they have not a suitable effect, there is that disappointment which causes grief.

3. The concern of the Holy Spirit in us, concurs to his being grieved; for we are grieved by those in whom we are particularly concerned,—those whom we love, or to whom we are related. The miscarriages of others are passed over without any such trouble. Now the Holy Spirit has undertaken the office of a Comforter, and stands in that relation to us; and his love towards us has been already declared. Hence he is so concerned in us, that he is said to be grieved with our sins when he is not so at the sins of others, to whom he stands in no special relation.

Now we may be said to grieve the Spirit (1.) When we are not influenced by his love and kindness to answer his mind and will in all holy obedience, accompanied with joy, love, and delight. This he deserves at our hands, this he expects from us; but where it is neglected, when we attend to duties with an unwilling mind, or servile frame, we are said to grieve him.

(2.) When we lose the sense and impression of signal mercies received by him,—when we forget the grace, kindness, and condescension of the Holy Spirit in his dwelling in us, and communicating the love and grace of God unto us, we may well be said to grieve him.

(3.) Some sins there are which, in a special manner, above others, do grieve the Holy Spirit. These our apostles discoursed of in 1 Cor. iii. 15—20; and by the connection of the words, he seems to make corrupt communication, which always hath a tendency to corruption of conversation, to be a sin of this nature. Verse 29, 30.

When any persons continue in those ways whereby he is grieved, he is said to be vexed. Thus it is said of some of old: 'They rebelled and vexed his Holy Spirit; there-

he shall have abundance; but from him that hath not, shall be taken away, even that which he hath. Matt. xxv. 29.

(6.) Constant fervency of mind in this duty.—We may multiply prayers; but if they are dull, dead, and formal in them, no spiritual advantage can be expected from them. Fervency and intention of mind quicken and enlarge the faculties, and leave vigorous impressions on them. The whole soul is cast into the mould of the matter of our prayers, and is thereby prepared for fresh engagements about them.

It is our duty, then, to use this gift of prayer unto the ends for which it is freely bestowed on us. With respect to ourselves, it is a blessed means of exciting and quickening all the graces of the Spirit, particularly faith, love, and joy. It is also appointed of God to be exercised in societies, families, church-assemblies, and occasionally for the good of any; and the discharge of this duty is peculiarly incumbent in ministers of the Gospel and masters of families:—But let us take heed that this gift be not alone; for where the gift of prayer only is exercised without the exercise of grace in the heart, it is at best but a form of godliness, and is consistent with all sorts of secret abominations.

THE WORK OF THE SPIRIT, AS A COMFORTER.

WHEN our Saviour left this world, he was very far from laying aside his care of his disciples. He has given us the highest assurance that he continues the same care of love, and grace towards us, as when he laid down his life for us:—but as there was a double work yet to be performed in our behalf, one toward God, and the other in us, he has taken a twofold way of performing it. That toward God he was to discharge himself, in his human nature, in Heaven; the other, of which believers are the immediate object, is committed to the Holy Spirit; and the peculiar name whereby he is distinguished in this work is *The PARACLETE*, which we translate *The Comforter*.

It was with respect to the sorrows of his disciples, that he was promised under this name; and his work is still to support, cherish, relieve, and comfort the Church, in all trials and distresses; and herein he manifests,

1. His infinite condescension.—He is by nature over all, God blessed for ever. It is a condescension in the divine excellency to concern itself in any creature whatever. God humbleth himself to behold the things that are done in Heaven; how much more in submitting to the discharge of the office of Comforter in the behalf of poor worms on earth!

2. His unspeakable love.—The apostle prays for the presence of the Spirit with the Corinthians, under the name of the ‘God of love and peace;’—and the communication of the whole love of God to us is committed to the Spirit; for ‘the love of God is shed abroad in our hearts by the Holy Ghost:’—and hence the same apostle distinctly mentions the ‘love of the Spirit,’ joining it with all the effects of the mediation of Christ: ‘I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit.’ Rom. xv. 30:—all that love which he exercises and communicates to you. It is of great use to us to consider, that there was infinite love in the susception of this office by the Spirit: and it is evident from the nature of the work itself; for the consolation of the afflicted is an immediate effect of love. There is not one drop of comfort or spiritual refreshment administered by the Holy Ghost, but what proceeds from his infinite love.

3. His almighty power.—The apostle proposes this for the support of weak believers:—‘Greater is he that is in you, than he that is in the world.’ That Holy Spirit who dwells in them, is greater and more powerful than Satan, who attempts their ruin. Who can declare the dejections, fears, and discouragements that believers are obnoxious to! nothing but Omnipotence itself is suited to obviate them. If we take a view of the condition of the Church in itself, and in the world, how weak is the faith of most believers! How great their fears! How many their discouragements! How many are the temptations, calamities, and persecutions with which they are exercised! It is evident, then, how necessary it was that *their consolation* should be entrusted with him who possesses infinite power.

ON SPIRITUAL GIFTS.

THE Second Part of the *Dispensation of the Spirit* for the Edification of the Church, consists in his *Communication of Spiritual Gifts* to the members of it, as their places and stations therein may require. By his work of saving grace, he makes all the elect 'living stones;' and by his communication of spiritual gifts, he builds those stones into a temple for the habitation of the living God;—he unites them into one mystical body, under the Lord Christ, as a *head of influence*, by faith and love; and he unites them as an organical body under him, as a *head of rule*, by gifts and spiritual abilities. Their *nature* is one and the same by grace; their *use* is various by gifts. Every one is a part of the body of Christ, by the same animating Spirit of grace: but one is an *eye*, another a *hand*, another a *foot* in the body, by virtue of peculiar gifts;—'For unto every one of us is given grace, according to the measure of the gift of Christ.' Eph. iv. 7.

These gifts, indeed, are not saving, sanctifying graces, nor were the most extraordinary and miraculous such; yet they are not to be despised:—they are 'the powers of the world to come,' by which the kingdom of Christ is preserved and propagated; and though they are not grace, yet they are the means by which all grace is ingenerated and exercised; and therefore they are frequently mentioned in the Scripture as the peculiar privilege of the New Testament; and we are exhorted earnestly to seek them, especially such as are the most conducive to edification. 1 Cor. xii. 31.

The signal promise of the communication of these gifts is recorded, Ps. lxxviii. 18. 'Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men;'—and these words are applied by the apostle to that communication of spiritual gifts from Christ, whereby the Church was founded and edified, Eph. iv. 8. And whereas it is foretold in the Psalm that Christ should *receive gifts*, that is, to *bestow them on men*; so he did this, by *receiving the Spirit*, who is the immediate author of them all, as Peter declares, Acts ii. 23: 'Therefore, being by the right hand of God exalted, and having received of the Fa-

the promise of the Holy Ghost, he hath shed forth which ye now see and hear;—namely, the spiritual gifts conferred on the apostles at the day of Pentecost. The general name of these endowments is *charismata*: so the *Septuagint* renders חַנּוּמָה, Eph. iv. 8. from Ps. lxxviii. 13. *Gifts*—that is, free and undeserved effects of Divine grace; hence called the gift of God. John i. 16.—‘gifts of the Holy Ghost.’ Acts i. 43.—‘The gift of wisdom,’ Eph. iv. 7.—‘The heavenly gift.’ Heb. vi. 4. expressing the freedom of their communication on part of the Father, Son, and Spirit.

With respect to their *special nature*, they are called *spiritual*, or *spiritual gifts*, 1 Cor. xiv. 1. and 1 Cor. xii. 31.

They are not *natural*, nor *moral*, but *spiritual* endowments; their *author* is the Holy Spirit; their *nature* is supernatural, and the *objects* about which they are exercised are spiritual things.

With regard to the *manner* of their communication, they are called, Heb. ii. 4. *Distributions, or Partitions* of the Holy Ghost, because they are of various kinds; not at one time given to any one person, but variously distributed to men for the advantage of the Church. ‘If the whole body were an eye, where were the hearing?’ &c. 1 Cor. xii. 16, &c.

Extraordinary Offices and Gifts.

THERE are four things which constitute an extraordinary officer in the Church of God;—1. An extraordinary office, such as none other can have, by virtue of divine law or constitution whatever;—2. An extraordinary power communicated to persons so called, enabling them to perform the duties to which they are called;—3. Extraordinary gifts for the exercise of that power;—4. Extraordinary employment, as to its extent and measure, requiring extraordinary zeal, labour, and self-denial. These must concur in those offices which we call extraordinary.

As it was with the apostles, prophets, and evangelists, so it was with the first: They were extraordinary teaching officers, 1 Cor. xii. 28. and Eph. iv. 11. There were also per-

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